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# GREEK GRAMMAR,

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FOR THE

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By E. A. SOPHOCLES, A. M.

NINTH EDITION.

HARTFORD.

H. HUNTINGTON, 180 MAIN ST

1844

GREEK GRAMMAR

DEPARTMENT OF THE ARMY

FOR THE

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USE OF THE ARMY

and according to Act of Congress, in the year 1838, by

H. HUNTINGTON, Jun.,

at the office of the District Court of the District of Connecticut.

FIFTH EDITION.

HARVARD

H. HUNTINGTON, JUN.

1841

## PREFACE.

THE materials, of which this compendious Grammar is composed, have been drawn from the best sources.

The examples given in the Syntax are taken from the following classic authors : — Homer, Hesiod, Pindar, Æschylus, Sophocles, Euripides, Aristophanes, Theocritus; Herodotus, Thucydides, Xenophon, Lysias, Isocrates, Æschines, Demosthenes, Plato, Aristotle.

Those rules, which should be first read and which should be committed to memory, are printed in the largest type (as § 136. 1).

E. A. S.

NEW HAVEN,

October 20th, 1839.



# CONTENTS.

## PART I. LETTERS AND SYLLABLES.

	Page		Page
The Greek Alphabet	1	Accent	14
Vowels	4	Enclitics	16
Diphthongs	5	Contraction	17
Breathings	6	Craais	18
Consonants	6	Elision	19
Euphonic Changes	7	Syncope, Metathesis, and Aphæresis	19
Movable Consonants	11	Punctuation	20
Syllables	12	Pronunciation	20
Quantity of Syllables	13		

## PART II. INFLECTION OF WORDS.

Parts of Speech	23	Augment	84
Noun	23	Syllabic Augment	84
First Declension	24	Temporal Augment	86
Second Declension	27	Augment of Compound Verbs	87
Third Declension	30	Verbal Roots and Terminations	88
Synocopated Nouns of the Third Declension	36	Indicative Mood	89
Contracts of the Third Declension	37	Subjunctive Mood	92
Indeclinable Nouns	42	Optative Mood	93
Anomalous Nouns	42	Imperative Mood	94
Defective Nouns	45	Infinitive Mood	95
Adjectives	45	Participle	96
Adjectives in $\alpha\varsigma$	46	Perfect and Pluperfect Passive and Middle	96
Adjectives in $\omega\varsigma$	48	Aorist Passive	99
Adjectives in $\upsilon\varsigma$	48	Accent of Verbs	100
Adjectives in $\eta\varsigma$ and $\iota\varsigma$	49	Formation of the Tenses	101
Adjectives in $\alpha\varsigma$ , $\epsilon\iota\varsigma$ , $\eta\upsilon$ , $\omega\upsilon\varsigma$ , $\upsilon\varsigma$ , $\omega\upsilon$ , $\omega\varsigma$	49	Present Active	101
Compound Adjectives	54	Imperfect Active	105
Anomalous and Defective Adjectives	55	First and Second Perfect Active	106
Degrees of Comparison	57	First and Second Pluperfect Active	108
Comparison by $\piλεος$ , $τατος$	57	First and Second Future Active	108
Comparison by $ων$ , $ιστος$	58	First and Second Aorist Active	110
Anomalous and Defective Comparison	59	Present and Imperfect Passive	112
Numerals	61	Perfect Passive	112
Cardinal Numbers	61	Pluperfect Passive	113
Ordinal Numbers	63	First and Second Aorist Passive	114
Nominal Substantives, Adjectives, and Adverbs	64	First, Second, and Third Future Passive	115
Article	64	Present, Imperfect, Perfect, and Pluperfect, Middle	116
Pronoun	65	First and Second Future Middle	117
Personal Pronoun	65	Contract Verbs	118
Reflexive Pronoun	67	Verbs in $\mu\alpha$	124
Possessive Pronoun	68	Anomalous Verbs	155
Interrogative Pronoun	68	Adverb	168
Indefinite Pronoun	69	Comparison of Adverbs	171
Demonstrative Pronoun	69	Derivation of Words	172
Relative Pronoun	70	Derivation of Substantives	172
Reciprocal Pronoun	71	Derivation of Adjectives	175
Pronominal Adjectives	71	Derivation of Verbs	176
Verb	73	Composition of Words	177

## PART III. SYNTAX.

Substantive	179	Passive	229
Adjective	180	Middle	230
Article	181	Dependent Verbs	232
Pronoun	185	Tenses	232
Personal Pronoun	185	Present, Perfect, Pluperfect, and Future	232
Reflexive Pronoun	187	Imperfect	234
Possessive Pronoun	188	Third Future	234
Interrogative Pronoun	189	Aorist	234
Indefinite Pronoun	189	Moods	235
Demonstrative Pronoun	189	Indicative	235
Relative Pronoun	190	Subjunctive	237
Reciprocal Pronoun	194	Optative	239
Subject and Predicate	194	Imperative	242
Object	201	Infinitive	242
Accusative	202	Participle	246
Genitive	207	Adverb	248
Dative	221	Preposition	250
Vocative	227	Conjunction	252
Voices	227	Interjection	255
Active	227	Irregular Construction	257

## PART IV. VERSIFICATION.

Feet	259	Dactylic Verse	264
Trochaic Verse	261	Anapestic Verse	266
Iambic Verse	262		
GREEK INDEX	267	ABBREVIATIONS	294
ENGLISH INDEX	276		



the next eight, *tens*, and the last eight, *hundreds*. The obsolete letters  $\varsigma$ ,  $\lambda$ ,  $\mathcal{D}$ , denote 6, 90, 900, respectively.

Observe, that the letters denoting units, tens, or hundreds, have an accent above.

*Thousands* commence the alphabet again, with a stroke underneath.

Here follows a table of numerals.

α'	1	ια'	11	λ'	30	ν'	400
β'	2	ιβ'	12	μ'	40	φ'	500
γ'	3	ιγ'	13	ν'	50	χ'	600
δ'	4	ιδ'	14	ξ'	60	ψ'	700
ε'	5	ιε'	15	ο'	70	ω'	800
ς'	6	ις'	16	π'	80	ϗ'	900
ζ'	7	ιζ'	17	λ'	90	α	1000
η'	8	ιη'	18	ρ'	100	β	2000
θ'	9	ιθ'	19	σ'	200	γ	3000
ι'	10	κ'	20	τ'	300	&c.	

Examples,  $\alpha\omega\lambda\eta' = 1838$ ,  $\alpha\psi\omicron\varsigma' = 1776$ ,  $\alpha\omega\kappa\alpha' = 1821$ .

NOTE 6. There is another method of writing *numerals*, in which  $\text{I}$ ,  $\text{II}$ ,  $\Delta$ ,  $\overline{\Delta}$ ,  $\text{H}$ ,  $\overline{\text{H}}$ ,  $\text{X}$ ,  $\overline{\text{X}}$ ,  $\text{M}$ , respectively denote, *Ιος*, *one*, *Πέντε*, *five*, *Δέκα*, *ten*, *Πεντάκις Δέκα*, *five times ten*, or *fifty*, *Ἑκατόν* (anciently *HEKATON*), *hundred*, *Πεντάκις Ἑκατόν*, *five hundred*, *Χίλιοι*, *thousand*, *Πεντάκις Χίλιοι*, *five thousand*, *Μύριοι*, *ten thousand*. (§ 60.)

Here follows a table.

I	1	ΔΠΙΙ	17	$\overline{\text{H}}$ H	600
II	2	ΔΠΙΙΙ	18	$\overline{\text{H}}$ HH	700
III	3	ΔΠΙΙΙΙ	19	$\overline{\text{H}}$ HHH	800
IIII	4	ΔΔ	20	$\overline{\text{H}}$ HHHH	900
Π	5	ΔΔΔ	30	X	1000
ΠΙ	6	ΔΔΔΔ	40	XX	2000
ΠΙΙ	7	$\overline{\Delta}$	50	XXX	3000
ΠΙΙΙ	8	$\overline{\Delta}$ Δ	60	XXXX	4000
ΠΙΙΙΙ	9	$\overline{\Delta}$ ΔΔ	70	$\overline{\text{X}}$	5000
Δ	10	$\overline{\Delta}$ ΔΔΔ	80	$\overline{\text{X}}$ X	6000
ΔΙ	11	$\overline{\Delta}$ ΔΔΔΔ	90	$\overline{\text{X}}$ XX	7000
ΔΙΙ	12	Π	100	$\overline{\text{X}}$ XXX	8000
ΔΙΙΙ	13	ΠΠ	200	$\overline{\text{X}}$ XXXX	9000
ΔΙΙΙΙ	14	ΠΠΠ	300	M	10000
ΔΠ	15	ΠΠΠΠ	400	MX	11000
ΔΠΙ	16	$\overline{\text{H}}$	500	&c.	

## VOWELS.

§ 2. There are five *short* vowels, and five corresponding *long* ones. The short vowels are  $\alpha$ ,  $\epsilon$ ,  $\iota$ ,  $ο$ ,  $\upsilon$  the long vowels are  $\tilde{\alpha}$ ,  $\eta$ ,  $\tilde{\iota}$ ,  $\omega$ ,  $\tilde{\upsilon}$ .

The mark ( $\sim$ ) is placed over a short vowel, and the mark ( $-$ ), over a long one. These marks, however, are necessary only in the case of  $\alpha$ ,  $\iota$ , and  $\upsilon$ , since the letters  $\eta$  and  $\omega$  represent long  $E$  and  $O$  respectively.

NOTE 1. The vowels  $\epsilon$  and  $ο$  are often called *the short vowels*,  $\eta$  and  $\omega$ , *the long vowels*, and  $\alpha$ ,  $\iota$ ,  $\upsilon$ , *the doubtful vowels*.

REMARK. By the term, *doubtful*, we are not to understand that the quantity of  $\alpha$ ,  $\iota$ ,  $\upsilon$ , is uncertain in any given syllable, but that in some syllables these vowels are always long, and in others always short. E. g.  $\upsilon$  in the words  $\theta\tilde{\upsilon}\mu\acute{o}\varsigma$ ,  $\pi\tilde{\upsilon}\rho\acute{o}\varsigma$  *wheat*, is always long; in the words  $\pi\tilde{\upsilon}\lambda\eta$ ,  $\tilde{\upsilon}\pi\acute{o}$ , always short.

There are, indeed, instances where the quantity of these letters is variable, as  $\alpha$  in  $\lambda\acute{o}\gamma\iota\varsigma$ ,  $\iota$  in  $\mu\upsilon\sigma\iota\kappa\eta$ , and  $\upsilon$  in  $\kappa\omicron\rho\acute{o}\nu\eta$  but we should recollect, that the sounds  $E$  and  $O$  also are, in certain instances, variable, as  $\xi\eta\rho\acute{o}\varsigma$  and  $\xi\epsilon\rho\acute{o}\varsigma$ ,  $\tilde{\iota}\omega\mu\epsilon\upsilon$  and  $\tilde{\iota}\omicron\mu\epsilon\upsilon$ .

NOTE 2. In strictness, the Greek alphabet has but five vowels,  $A$ ,  $E$ ,  $I$ ,  $O$ ,  $U$ . The long vowels differ from the short ones in *quantity*, but not in *quality*.

NOTE 3. COMMUTATION OF VOWELS. (1) When from any cause the vowels  $\epsilon$  and  $ο$  are to be lengthened, they are generally changed into the diphthongs  $\epsilon\iota$  and  $ο\upsilon$ , rather than into their corresponding long ones  $\eta$  and  $\omega$ . E. g.  $\xi\epsilon\iota\rho\acute{o}\varsigma$  for  $\xi\acute{\epsilon}\rho\acute{o}\varsigma$ ,  $\mu\omicron\tilde{\upsilon}\nu\rho\acute{o}\varsigma$  for  $\mu\acute{o}\nu\rho\acute{o}\varsigma$ .

(2) In some instances  $ο$  is lengthened into  $ο\iota$ . E. g.  $\pi\omicron\iota\alpha$  for  $\pi\acute{o}\alpha$ .

(3) The vowel  $\tilde{\alpha}$  often passes into  $\alpha\iota$  or  $\eta$ . E. g.  $\alpha\tilde{\iota}\epsilon\iota$  from  $\tilde{\alpha}\epsilon\iota$ ,  $\tau\acute{\epsilon}\theta\eta\lambda\alpha$  from  $\theta\tilde{\alpha}\lambda\lambda\omega$ .

(4) The vowels  $\tilde{\alpha}$  and  $\epsilon$  are frequently interchanged. E. g. Ionic  $\tau\acute{\epsilon}\sigma\sigma\iota\tau\epsilon\varsigma$  for  $\tau\acute{\epsilon}\sigma\sigma\alpha\tau\epsilon\varsigma$ , Doric  $\pi\acute{\alpha}\tilde{\alpha}\omega$  for  $\pi\epsilon\tilde{\alpha}\omega$ .

(5) The syllables  $\tilde{\alpha}ο$  and  $\tilde{\alpha}\omega$  are often changed into  $\epsilon\omega$ . E. g. Attic  $\lambda\epsilon\acute{\omega}\varsigma$  for  $\lambda\tilde{\alpha}\acute{o}\varsigma$ , Ionic  $\epsilon\phi\epsilon\tau\mu\acute{\epsilon}\omega\upsilon$  for  $\epsilon\phi\epsilon\tau\mu\tilde{\alpha}\omega\upsilon$ .

(6) The vowels  $\tilde{\alpha}$  and  $\eta$  are interchanged. E. g. Doric  $\tilde{\alpha}$  for  $\eta$ , Ionic  $\pi\eta\tilde{\eta}\gamma\mu\alpha$  for  $\pi\tilde{\alpha}\tilde{\eta}\gamma\mu\alpha$ .

The use of  $\bar{a}$  for  $\eta$  is one of the leading peculiarities of the Doric dialect. The use of  $\eta$  for  $\bar{a}$  is peculiar to the Ionic.

(7) The vowels  $\bar{a}$  and  $\omega$  are sometimes interchanged. E. g.  $\kappa\rho\acute{\alpha}\zeta\omega$  and  $\kappa\rho\acute{\omega}\zeta\omega$ .

(8) The vowels  $\epsilon$  and  $o$  are often interchanged. E. g.  $\tau\acute{\epsilon}\tau\rho\omicron\upsilon\phi\alpha$  from  $\tau\rho\acute{\epsilon}\pi\omega$ .

(9) The vowels  $\eta$  and  $\omega$  are, in some instances, interchanged. E. g.  $\pi\acute{\eta}\sigma\sigma\omega$  and  $\pi\acute{\omega}\sigma\sigma\omega$ .

## DIPHTHONGS.

§ 3. 1. There are fourteen diphthongs, of which seven,  $\alpha\iota$ ,  $\bar{\alpha}\upsilon$ ,  $\epsilon\upsilon$ ,  $\epsilon\nu$ ,  $o\iota$ ,  $o\nu$ , and  $\upsilon\iota$ , begin with a short vowel, and seven,  $\bar{\alpha}$ ,  $\bar{\alpha}\upsilon$ ,  $\eta$ ,  $\eta\nu$ ,  $\omega$ ,  $\omega\nu$ , and  $\bar{\upsilon}\iota$ , with a long one. The former are called *proper diphthongs*, and the latter, *improper diphthongs*.

The  $\iota$  is written under the long vowel, and is called *iota subscript*. In capitals it is written as a regular letter. E. g.  $\text{THI } \text{ΑΓΙΑΙ}, \text{τῇ ἀγίᾳ} \cdot \text{ΤΩΙ ΣΟΦΩΙ}, \text{τῷ σοφῷ} \cdot \text{Αἶδω}, \text{ᾄδω}.$

2. The diphthongs are represented in English as follows :

### *Proper diphthongs.*

$\alpha\iota$  by *ai*       $o\iota$  by *oi*  
 $\bar{\alpha}\upsilon$  " *au*       $o\nu$  " *ou*  
 $\epsilon\upsilon$  " *ei*       $\upsilon\iota$  " *yi*  
 $\epsilon\nu$  " *eu*

### *Improper diphthongs.*

$\bar{\alpha}$  by *ā*       $\omega$  by *ō*  
 $\bar{\alpha}\upsilon$  " *āu*       $\omega\nu$  " *ōu*  
 $\eta$  " *ē*       $\bar{\upsilon}\iota$  " *ÿi*  
 $\eta\nu$  " *ēu*

NOTE 1. The diphthong  $\omega\nu$  belongs to the Ionic dialect. It may be doubted whether the diphthong  $\bar{\upsilon}\iota$  was ever used.

NOTE 2. In the *improper diphthongs*, the second vowel was nearly swallowed up by the preceding long one, which long vowel constituted the leading element of these diphthongs.

NOTE 3. COMMUTATION OF DIPHTHONGS. (1) The Ionians often use  $\omega\nu$  for  $\bar{\alpha}\upsilon$ . E. g.  $\theta\omega\bar{\upsilon}\mu\alpha$  for  $\theta\bar{\alpha}\upsilon\mu\alpha$ . (§ 3. N. 1.)

(2) The Ionians use  $\eta\bar{\iota}$  for  $\epsilon\iota$ . E. g.  $\acute{\alpha}\gamma\gamma\eta\bar{\iota}\omicron\nu$  for  $\acute{\alpha}\gamma\gamma\epsilon\bar{\iota}\omicron\nu$ ,  $\beta\alpha\sigma\iota\eta\bar{\eta}$  for  $\beta\alpha\sigma\iota\epsilon\bar{\iota}\alpha$ .

(3) They use  $\eta$  for  $\alpha\iota$ . E. g.  $\tau\eta\bar{\mu}\eta\sigma\iota$  for  $\tau\alpha\mu\alpha\bar{\iota}\sigma\iota$ .

(4) The Dorians use  $\omega$  for  $o\upsilon$ . E. g.  $\mu\acute{\omega}\sigma\alpha$  for  $\mu\acute{o}\upsilon\sigma\alpha$ .

For  $o\nu$  before  $\sigma$  they often use  $o\iota$ . E. g.  $\mu\acute{o}\iota\sigma\alpha$  for  $\mu\acute{o}\upsilon\sigma\alpha$



## BREATHINGS.

§ 4. 1. Every Greek word beginning with a vowel must have either the *rough breathing* ( <sup>ˆ</sup> ), or the *smooth breathing* ( <sup>ˊ</sup> ), over that vowel. E. g.

ἀκούω, ἐπόμενος.

NOTE 1. The vowel *υ* at the beginning of a word takes the rough breathing. E. g. ὑμεῖς, ὑπό. Except the Epic pronouns ὕμμι, ὕμιν, and ὕμμε. (§ 64. N. 2.)

2. The rough breathing is placed also over *ρ* at the beginning of a word. E. g.

ῥεῦμα, ῥᾶδιος.

3. When *ρ* is doubled in the middle of a word, the first one takes the smooth breathing, and the other, the rough breathing. E. g. ῥῥόγητος.

4. The breathing, as also the accent (§ 19. 5), is placed over the second vowel of the diphthong. E. g. αὐτός, αἶψα, νῆος, οὗτος.

Except the improper diphthongs *αη*, *ηο*. E. g. ἄδω, ἥδω, ᾠδή. So in capitals, Ἄδω, Ἥδω, Ὠδή.

5. The *rough breathing* corresponds to the English *h*. E. g. ἵππος, οὗτος, ῥεῦμα, ῥῥόγητος, in English letters *hippos*, *hotos*, *rheuma*, *arrhētos*.

NOTE 2. The *smooth breathing* represents the *effort*, with which a vowel, not depending on a preceding letter, is pronounced. Let, for example, the learner pronounce first the word, *act*, and then, *enact*, and mark the difference between the *a* in the first, and the *a* in the second word. He will perceive, that the utterance of *a* in *act*, requires more effort than that of *a* in *enact*.

## CONSONANTS.

§ 5. 1. The consonants *λ*, *μ*, *ν*, *ρ*, are, on account of their gliding pronunciation, called *liquids*.

2. The consonants *ζ*, *ξ*, *ψ*, are called *double consonants*; because *ζ* stands for *δσ*, *ξ* for *κσ*, and *ψ* for *πσ*.



**NOTE 1.** The preposition  $\epsilon\kappa$  in composition never coalesces with the following  $\sigma$ . E. g.  $\epsilon\kappa\sigma\chi\omicron\rho\eta\zeta\omega$ , not  $\epsilon\zeta\chi\omicron\rho\eta\zeta\omega$ .

**NOTE 2.** It is not exactly correct to say that  $\zeta$  stands for  $\delta\sigma$ , since, according to the Greek notions of euphony, a lingual is always dropped before  $\sigma$  (§ 10. 2). In strictness  $\zeta$  is a mixture of  $\delta$  and  $\sigma$ , just as  $\epsilon$  is compounded of  $a$  and  $i$ ,  $o$  of  $a$  and  $u$ , and  $b$  of  $m$  and  $p$ .

With respect to its making position (§ 17. 2), this was probably owing to its strong vocal hissing.

3. The consonants  $\pi$ ,  $\beta$ ,  $\varphi$ ,  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\tau$ ,  $\delta$ ,  $\theta$ , are called *mutes*. They are divided into

*smooth mutes*  $\pi$ ,  $\kappa$ ,  $\tau$ ,

*middle mutes*  $\beta$ ,  $\gamma$ ,  $\delta$ ,

*rough mutes*  $\varphi$ ,  $\chi$ ,  $\theta$ .

These letters correspond to each other in the perpendicular direction. E. g.  $\varphi$  is the corresponding rough of  $\pi$ .

4. The letter  $\sigma$ , on account of its hissing sound, is called the *sibilant* letter.

**NOTE 3.** The consonants  $\nu$ ,  $\rho$ ,  $\varsigma$ ,  $\xi$ ,  $\psi$ , are the only ones that can stand at the end of a genuine Greek word.

Except  $\kappa$  in the preposition  $\epsilon\kappa$  and the adverb  $\omicron\nu\kappa$ .

§ 6. According to the organs with which they are pronounced, the consonants are divided into

*labials*  $\pi$ ,  $\beta$ ,  $\varphi$ ,  $\mu$ ,

*linguals*  $\tau$ ,  $\delta$ ,  $\theta$ ,  $\zeta$ ,  $\sigma$ ,  $\lambda$ ,  $\nu$ ,  $\rho$ ,

*palatals*  $\kappa$ ,  $\gamma$ ,  $\chi$ .

The *labials* are pronounced chiefly with the *lips*; the *linguals*, with the *tongue*; and the *palatals*, with the *palate*.

**NOTE. COMMUTATION OF CONSONANTS.** (1) The Dorians generally use  $\sigma\delta$  for  $\zeta$ . E. g.  $\kappa\omicron\mu\acute{\alpha}\sigma\delta\omega$  for  $\kappa\omicron\mu\acute{\alpha}\zeta\omega$ . This takes place in the middle of a word.

(2) The Attics use  $\tau\tau$  for  $\sigma\sigma$ . E. g.  $\pi\rho\acute{\alpha}\tau\tau\omega$  for  $\pi\rho\acute{\alpha}\sigma\sigma\omega$ .

(3) In some instances  $\rho\theta$  is used for  $\rho\sigma$ . E. g.  $\tilde{\alpha}\rho\theta\eta\nu$  for  $\tilde{\alpha}\rho\sigma\eta\nu$ .

## EUPHONIC CHANGES.

§ 7. When a labial ( $\pi$ ,  $\beta$ ,  $\varphi$ ), or a palatal ( $\kappa$ ,  $\gamma$ ,  $\chi$ ), happens to stand before a lingual ( $\tau$ ,  $\delta$ ,  $\theta$ ); the former is changed into its

corresponding smooth, middle, or rough, according as the latter is smooth, middle, or rough, (§ 5. 3.) E. g.

τέτριπ-ται	for	τέτριβ-ται	ἐτρίφ-θην	for	ἐτρίβ-θην
γέγραπ-ται	"	γέγραφ-ται	ἐτύφ-θην	"	ἐτύβ-θην
ἦκ-ται	"	ἦγ-ται	ἐπλέχ-θην	"	ἐπλέκ-θην
τέτευκ-ται	"	τέτευχ-ται	ἐλέχ-θην	"	ἐλέγ-θην.

So ἑβδομος from ἐπιά, ὄγδοος from ὀκτώ, ἐπιγράβδην for ἐπιγράφδην.

So in Latin, *nuptum* for *nubtum*, *actus* for *agtus*, *vectum* for *vehutum*.

NOTE. Except  $\kappa$  in the preposition ἐκ. E. g. ἐκδέρω, ἐκθρώσκω, not ἐγδέρω, ἐχθρώσκω.

§ 8. 1. A labial ( $\pi, \beta, \varphi$ ) before  $\mu$  is always changed into  $\mu$ . E. g.

λέλειμ-μαι	for	λέλειπ-μαι	γέγραμ-μαι	for	γέγραφ-μαι.
τέτριμ-μαι	"	τέτριβ-μαι	τέθραμ-μαι	"	τέθραφ-μαι.

2. A labial ( $\beta, \varphi$ ) before  $\sigma$  is changed into  $\pi$ . According to § 5. 2, the combination  $\pi\sigma$  is represented by  $\psi$ . E. g.

τρίψω	for	τρίβ-σω	γράφω	for	γράφ-σω.
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So in Latin, *nupsi* for *nubsi*, *lapsus* for *labsus*.

§ 9. 1. A palatal ( $\kappa, \chi$ ) before  $\mu$  is generally changed into  $\gamma$ . E. g.

πέπλεγ-μαι	for	πέπλεκ-μαι	τέτευγ-μαι	for	τέτευχ-μαι.
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NOTE. The preposition ἐκ remains unaltered before  $\mu$ . E. g. ἐκμαι-νω, ἐκμετρέω, not ἐγμαίνω, ἐγμετρέω.

2. A palatal ( $\gamma, \chi$ ) before  $\sigma$  is changed into  $\kappa$ . According to § 5. 2, the combination  $\kappa\sigma$  is represented by  $\xi$ . E. g.

λέξω	for	λέγ-σω	τεύξω	for	τεύχ-σω.
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So in Latin, *texi* for *tegsi*, *traxi* for *trahsi*.

§ 10. 1. A lingual ( $\tau, \delta, \theta, \zeta$ ) before  $\mu$  is often changed into  $\sigma$ . E. g.

ῥῖσ-μαι	for	ῥῖδ-μαι	πέπεισ-μαι	for	πέπειθ-μαι
πλάσ-μα	"	πλάθ-μα	φρόντισ-μα	"	φρόντιζ-μα.

2. A lingual ( $\tau, \delta, \theta, \zeta$ ) is always dropped before  $\sigma$ . E. g.

πέ-σω	for	πέτ-σω	πλά-σω	for	πλάθ-σω
ᾗ-σω	"	ᾗδ-σω	φροντί-σω	"	φροντίζ-σω.

So in Latin, *amans* for *amants*, *monens* for *monents*, *lusi* for *ludsi*.

3. A lingual ( $\tau, \delta, \theta, \zeta$ ) before another lingual is often changed into  $\sigma$ . E. g.

$\tilde{\eta}\sigma$ -ται for  $\tilde{\eta}\delta$ -ται  
 $\tilde{\iota}\sigma$ -τε “  $\tilde{\iota}\delta$ -τε

$\pi\acute{\epsilon}\pi\lambda\alpha\sigma$ -ται for  $\pi\acute{\epsilon}\pi\lambda\alpha\theta$ -ται  
 $\phi\rho\omicron\nu\tau\iota\sigma$ -τής “  $\phi\rho\omicron\nu\tau\iota\zeta$ -τής.

4. A lingual ( $\tau, \delta, \theta, \zeta$ ) before a palatal ( $\kappa, \gamma, \chi$ ) is always dropped. E. g.  $\tilde{\eta}$ -κα for  $\tilde{\eta}\delta$ -κα,  $\pi\acute{\epsilon}\pi\epsilon\iota$ -κα for  $\pi\acute{\epsilon}\pi\epsilon\iota\theta$ -κα,  $\pi\epsilon\phi\rho\omicron\nu$ -τι-κα for  $\pi\acute{\epsilon}\phi\rho\omicron\nu\tau\iota\zeta$ -κά.

NOTE 1. The omission of a lingual before  $\sigma$  or  $\kappa$  does not affect the quantity of the preceding vowel.

NOTE 2. In the Epic language the  $\tau$  of the preposition  $\kappa\alpha\tau\acute{\alpha}$  is changed into the following consonant. E. g.  $\kappa\alpha\gamma\gamma\acute{\omicron}\nu$  for  $\kappa\alpha\tau\gamma\acute{\omicron}\nu$  for  $\kappa\alpha\tau\acute{\alpha}$  γόνυ,  $\kappa\acute{\alpha}\lambda\lambda\iota\pi\omicron\nu$  for  $\kappa\acute{\alpha}\tau\lambda\iota\pi\omicron\nu$  for  $\kappa\alpha\tau\acute{\iota}\lambda\iota\pi\omicron\nu$ .

Before two consonants the  $\tau$  of this preposition is dropped. E. g.  $\kappa\acute{\alpha}\sigma\chi\iota\theta\iota$  for  $\kappa\acute{\alpha}\tau\epsilon\sigma\chi\iota\theta\iota$  for  $\kappa\alpha\tau\acute{\iota}\epsilon\sigma\chi\iota\theta\iota$ .

§ 11. The letter  $\sigma$  cannot stand between two consonants. E. g.  $\gamma\epsilon\gamma\rho\acute{\alpha}\phi$ -θαι for  $\gamma\epsilon\gamma\rho\acute{\alpha}\phi$ -σθαι,  $\epsilon\psi\acute{\alpha}\lambda$ -θαι for  $\epsilon\psi\acute{\alpha}\lambda$ -σθαι.

§ 12. 1. Before a labial ( $\pi, \beta, \phi$ ),  $\nu$  is changed into  $\mu$ . E. g.

$\epsilon\mu$ -πίπιω for  $\epsilon\nu$ -πίπιω       $\epsilon\mu$ -φανής for  $\epsilon\nu$ -φανής  
 $\sigma\mu$ -βαίνω “  $\sigma\nu$ -βαίνω       $\epsilon\mu$ -ψυχος “  $\epsilon\nu$ -ψυχος.

So in Latin, *imbellis* for *inbellis*, *impius* for *inpius*.

2. Before a palatal ( $\kappa, \gamma, \chi$ ),  $\nu$  is changed into  $\gamma$ . E. g.

$\sigma\gamma$ -καίω for  $\sigma\nu$ -καίω       $\sigma\gamma$ -γενής for  $\sigma\nu$ -γενής  
 $\epsilon\gamma$ -ξίω “  $\epsilon\nu$ -ξίω       $\sigma\gamma$ -χέω “  $\sigma\nu$ -χέω.

REMARK. The combinations  $\gamma\gamma, \gamma\kappa, \gamma\xi, \gamma\chi$ , are represented in English by *ng, nc or nk, nx, nch*, respectively. E. g.  $\acute{\alpha}\gamma\gamma\omicron\varsigma$  *angos*,  $\acute{\alpha}\gamma\kappa\acute{\omega}\nu$  *ancon* or *ankon*,  $\acute{\alpha}\gamma\xi\omega$  *anxo*,  $\acute{\alpha}\gamma\chi\omega$  *ancho*.

3. Before a liquid ( $\lambda, \mu, \rho$ ),  $\nu$  is changed into that liquid. E. g.

$\sigma\lambda$ -λέγω for  $\sigma\nu$ -λέγω       $\epsilon\mu$ -μένω for  $\epsilon\nu$ -μένω  
 $\epsilon\lambda$ -λογος “  $\epsilon\nu$ -λογος       $\sigma\mu$ -ρέω “  $\sigma\nu$ -ρέω.

So in Latin, *colligo* for *conligo*, *commotus* for *conmotus*, *corruptus* for *conruptus*.

4. Before  $\sigma$  or  $\zeta$ ,  $\nu$  is dropped. E. g.  $\delta\alpha\iota\mu\omicron$ -σι for  $\delta\alpha\iota\mu\omicron\nu$ -σι,  $\sigma\acute{\nu}$ -ζυγος for  $\sigma\acute{\nu}\nu$ -ζυγος.

5. In many instances, after  $\nu$  has been dropped before  $\sigma$ , the preceding short vowel is lengthened. *E* and *o* are changed into *η* and *ου* respectively (§ 2. N. 3). E. g.

$\mu\acute{\epsilon}\lambda\tilde{\alpha}$ -ς for  $\mu\acute{\epsilon}\lambda\alpha\nu$ -ς       $\tau\iota\theta\epsilon\tilde{\iota}$ -σι for  $\tau\iota\theta\epsilon\nu$ -σι  
 $\tau\epsilon\tau\tilde{\upsilon}\phi\tilde{\alpha}$ -σι “  $\tau\epsilon\tau\upsilon\phi\alpha\nu$ -σι       $\tau\acute{\upsilon}\pi\tau\omicron\nu$ -σι “  $\tau\acute{\upsilon}\pi\tau\omicron\nu$ -σι.

This lengthening almost always takes place when *νι*, *νδ*, *νθ*, are dropped before *σ* (§§ 10. 2: 12. 4). E. g.

γράφῃ-ς	for	γράφαντ-ς	λέου-σι	for	λέοντ-σι
τυφθεί-ς	“	τυφθέντ-ς	σπεί-σω	“	σπένδ-σω
δεικνύ-ς	“	δεικνύντ-ς	πεί-σομαι	“	πένθ-σομαι

NOTE 1. We must not suppose that the omission of the lingual has any thing to do with the lengthening of the vowel before *σ* (§ 10. 2, N. 1).

NOTE 2. In some instances, *ν* before *σ* is changed into *σ*. E. g. σύσσομος for σύνσωμος.

NOTE 3. The preposition *ἐν* remains unaltered before *ρ*, *σ*, *ζ*. E. g. ἐνράπτω, ἐνσάτιω, ἐνζεύγνυμι.

NOTE 4. In the following words *ν* is not dropped before *σ*. κένσαι (from κεντέω), πέπανσις, πέφανσαι (from φαίνω). Also in the ending *νς* of the third declension (§ 36. 1), as ἑλμινς. Also in the word *πάλιν*, in composition, as παλινστομέω.

§ 13. At the beginning of a word *ρ* is generally doubled, when, in the formation of a word, it happens to stand between two vowels. E. g.

περιόρέω from *περί* and *ρέω*      ἔρρευκα for ἔρευκα.

§ 14. 1. When, in the formation of a compound word, a smooth consonant (*π*, *κ*, *τ*) happens to stand before a vowel having the rough breathing, that smooth consonant and the rough breathing form a corresponding rough consonant (*φ*, *χ*, *θ*). E. g.

ἄφ-ἡμι	for	ἄπ-ἡμι	καθ-αἵρεσις	for	κατ-αἵρεσις
δεχ-ἡμερος	“	δέκ-ἡμερος	αὐθ-ἡμερος	“	αὐτ-ἡμερος

NOTE 1. In the words *τέθριππον* (*τέτταρες*, ἵππος), *φροῦδος* (*πρό*, ὁδός), *θοιμάτιον* (*τὸ* ἱμάτιον), *θατέρου* (*τοῦ* ἑτέρου), the rough breathing affects the smooth mute, although it does not immediately come in contact with it.

2. When, of two successive words, the first ends in a smooth consonant, and the next begins with a vowel having the rough breathing, that smooth consonant is changed into its corresponding rough. E. g.

ἄφ' οὗ	for	ἄπ' οὗ	μεθ' ἡμῶν	for	μετ' ἡμῶν
καθ' ἑαυτόν	“	κατ' ἑαυτόν	οὐχ ὑμῶν	“	οὐκ ὑμῶν

NOTE 2. The Ionic dialect violates these rules. E. g. ἀπικέσθαι for ἀφικέσθαι, κατιῦδω for καδιῦδω, οὐκ αἶος for οὐχ αἶος.

3. If two successive syllables would each have a rough con-



sonant ( $\phi, \chi, \theta$ ), the first rough consonant is often changed into its corresponding smooth ( $\pi, \kappa, \tau$ ). E. g.

$\pi\acute{\epsilon}\phi\eta\nu\alpha$  for  $\phi\acute{\epsilon}\phi\eta\nu\alpha$        $\tau\acute{\epsilon}\theta\eta\lambda\alpha$  for  $\theta\acute{\epsilon}\theta\eta\lambda\alpha$   
 $\kappa\acute{\epsilon}\chi\alpha\nu\delta\alpha$  "  $\chi\acute{\epsilon}\chi\alpha\nu\delta\alpha$        $\tau\rho\acute{\epsilon}\chi\omega$  "  $\theta\rho\acute{\epsilon}\chi\omega$ .

This change takes place in almost all *reduplications*.

NOTE 3. The *first aorist passive* deviates from this rule.

E. g.  $\acute{\alpha}\phi\acute{\epsilon}\theta\eta\nu$ ,  $\acute{\epsilon}\chi\acute{\upsilon}\theta\eta\nu$ , not  $\acute{\alpha}\pi\acute{\epsilon}\theta\eta\nu$ ,  $\acute{\epsilon}\kappa\acute{\upsilon}\theta\eta\nu$ .

Except  $\acute{\epsilon}\tau\acute{\epsilon}\theta\eta\nu$  from  $\tau\acute{\iota}\theta\eta\mu\iota$ , and  $\acute{\epsilon}\tau\acute{\upsilon}\theta\eta\nu$  from  $\theta\acute{\iota}\nu\omega$ .

NOTE 4. The termination  $\theta\iota$  of the *imperative active* (§ 88. 1) is changed into  $\tau\iota$ , if the preceding syllable has a rough consonant. E. g.  $\tau\acute{\upsilon}\phi\theta\eta\tau\iota$  for  $\tau\acute{\upsilon}\phi\theta\eta\theta\iota$ ,  $\tau\acute{\iota}\theta\tau\iota$  for  $\tau\acute{\iota}\theta\iota\theta\iota$ .

Except the imperatives  $\phi\acute{\alpha}\theta\iota$  from  $\phi\eta\mu\acute{\iota}$ , and  $\tau\acute{\epsilon}\theta\nu\alpha\theta\iota$  from  $\theta\nu\acute{\eta}\sigma\kappa\omega$ .

NOTE 5. In the verb  $\epsilon\chi\omega$ , of which the future is  $\epsilon\acute{\xi}\omega$ , the rough breathing is changed into the smooth breathing,  $\acute{\epsilon}\chi\omega$ , on account of  $\chi$  in the following syllable.

4. A rough consonant ( $\phi, \chi, \theta$ ) is never doubled; but instead of this, its corresponding smooth ( $\pi, \kappa, \tau$ ) is placed before it. E. g.  $\acute{\alpha}\pi\phi\acute{\upsilon}\varsigma$ ,  $\iota\alpha\chi\omicron\varsigma$ ,  $\acute{\alpha}\tau\theta\iota\varsigma$ , not  $\acute{\alpha}\phi\phi\acute{\upsilon}\varsigma$ ,  $\iota\alpha\chi\chi\omicron\varsigma$ ,  $\acute{\alpha}\theta\theta\iota\varsigma$ .

## MOVABLE CONSONANTS.

§ 15. 1. All *datives plural* in  $\iota$ , and all *third persons* in  $\iota$  and  $\epsilon$ , are written both with and without a final  $\varsigma$ . They are generally written with it when the next word begins with a vowel. E. g.

$\theta\eta\rho\acute{\alpha}\iota\nu \acute{\alpha}\gamma\chi\omicron\iota\varsigma$	$\theta\eta\rho\acute{\alpha}\iota \kappa\alpha\chi\omicron\iota\varsigma$
$\phi\eta\sigma\acute{\iota}\nu \omicron\upsilon\tau\omicron\varsigma$	$\phi\eta\sigma\acute{\iota} \Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\varsigma$
$\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota\nu \alpha\upsilon\tau\omicron\upsilon\varsigma$	$\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota \tau\omicron\upsilon\tau\omicron\upsilon\varsigma$
$\acute{\epsilon}\sigma\tau\epsilon\rho\acute{\epsilon}\nu \mu\acute{\epsilon}\gamma\alpha$	$\acute{\epsilon}\sigma\tau\epsilon\rho\acute{\epsilon} \mu\acute{\epsilon}\gamma\alpha$

2. Also, all *adverbs of place* in  $\sigma\iota$  (§ 121. 1). E. g.  $\Pi\lambda\alpha\tau\alpha\iota\acute{\alpha}\sigma\iota$ .

Also, the particles  $\nu\acute{\upsilon}$  and  $\kappa\acute{\epsilon}$ , the adverbs  $\pi\acute{\epsilon}\rho\nu\sigma\iota$  and  $\rho\acute{o}\sigma\phi\iota$ , and the numeral  $\acute{\epsilon}\iota\chi\omicron\sigma\iota$ .

NOTE. In some Grammars,  $\nu$  movable is written parenthetically. E. g.  $\theta\eta\rho\acute{\alpha}\iota(\nu)$ .

3. The words  $\omicron\upsilon\tau\omega\varsigma$ ,  $\acute{\alpha}\chi\omicron\iota\varsigma$ ,  $\mu\acute{\epsilon}\chi\omicron\iota\varsigma$ , and  $\acute{\epsilon}\xi$  (that is,  $\acute{\epsilon}\kappa\varsigma$ ), and a few others, drop the  $\varsigma$  before a consonant. E. g.  $\omicron\upsilon\tau\omega \phi\eta\sigma\acute{\iota}$ ,  $\acute{\epsilon}\kappa \theta\acute{\epsilon}\sigma\omicron\upsilon$ .

$\acute{\alpha}\chi\omicron\iota\varsigma$  and  $\mu\acute{\epsilon}\chi\omicron\iota\varsigma$  often drop the  $\varsigma$  even before a vowel.

4. The adverb  $\omicron\upsilon$  becomes  $\omicron\upsilon\kappa$  or  $\omicron\upsilon\chi$  before a vowel. E. g.  $\omicron\upsilon \phi\eta\sigma\iota$ ,  $\omicron\upsilon\kappa \acute{\epsilon}\iota\pi\epsilon$ ,  $\omicron\upsilon\chi \acute{\epsilon}\iota\pi\epsilon\tau\omicron$  (§ 14. 2).

## SYLLABLES.

§ 16. 1. There are as many syllables in a Greek word as there are vowels and diphthongs in it.

2. Words of one syllable are called *monosyllables*; of two, *dissyllables*; and of more than two, *polysyllables*.

3. The last syllable except one is called the *penult*; the last except two, the *antepenult*. E. g. in εὔ-σπλᾱγ-χνος, χνος is the last syllable, σπλᾱγ, the penult, and εὔ, the antepenult.

NOTE 1. (1) Any single consonant may commence a Greek word.

(2) The following combinations of consonants may commence a Greek word or a syllable: βδ, βλ, βρ, γλ, γν, γρ, δμ, δν, δρ, θλ, θν, θρ, κλ, κμ, κν, κρ, κτ, μν, πλ, πν, πρ, πτ, σβ, σθ, σκ, σκλ, σμ, σπ, σπλ, στ, σιλ, σιρ, σφ, σχ, τλ, τμ, τρ, φθ, φλ, φρ, χθ, χλ, χν, χρ.

(3) The following combinations also may commence a syllable: γδ, γμ, θμ, τν, φν, χμ.

(4) Further, any three consonants may begin a syllable, provided the first and the last pair may each begin a syllable. E. g. πιρ, χθρ.

NOTE 2. Greek words are divided into syllables in the following manner:

(1) A single consonant standing between two vowels, or a combination of consonants capable of commencing a syllable (§ 16. N. 1), is placed at the beginning of the syllable. E. g. δι-α-λέ-γο-μαι, εὔ-σπληγξ, κά-το-πιρον.

(2) When the combination cannot commence a syllable, its first consonant belongs to the preceding syllable. E. g. ἔλ-θω, ἄγ-χω, ψάλ-λω.

(3) A *compound* word is resolved into its component parts, if the first part ends with a consonant. E. g. πα-λιν-ορ-σος.

But if the first part ends with a vowel, the compound is divided like a simple word, even when that vowel has been cut off (§ 135. 3). E. g. πα-ρῑ-λα-βον.

4. A syllable is called *pure*, when its vowel or diphthong is immediately preceded by the vowel of the preceding syllable. E. g. the following words end in α, αι, ας, ος, pure: σηπῑ-α, σηπῑ-αι, σηπῑ-ας, ἄγρι-ος.

## QUANTITY OF SYLLABLES.

§ 17. In any Greek word, every syllable is either long or short.

1. A syllable is *long by nature* when it has a long vowel or diphthong. E. g. in the following words the penult is long by nature :

οἶκος, ἄνθρωπος, τιμή, πᾶσα.

2. A syllable is said to be *long by position*, when its vowel, being short by nature, is followed by two or more consonants, or by a double consonant (ζ, ξ, ψ). E. g. in the following words the penult is long by position :

ἔστί, ὄρκος, ἄσπλαγχτος, φράζω.

3. When a short vowel is followed by a *mute and a liquid*, the syllable is common. E. g. in the following words the penult is either long or short :

τέκνον, ὕβρις.

4. But the syllable is almost always long, when its vowel, being short by nature, is followed by the following combinations: βλ, γλ, γμ, γν, δμ, δν. E. g. the antepenult of ἔβλεπον.

NOTE 1. In the Epic language the syllable is generally long when its vowel, being short by nature, is followed by a mute and a liquid.

NOTE 2. In Homer and Hesiod, σκ and ζ, at the beginning of a word, do not always affect the preceding short vowel. E. g. (Il. 6, 402: 2, 634.)

5. Every syllable, which cannot be proved to be long, must be assumed to be short.

NOTE 3. The quantity of α, ι, υ, must be learned by observation. The following remarks, however, may be of some use to the learner :

(1) Every circumflexed  $\alpha$ ,  $\iota$ ,  $\upsilon$ , is long by nature. (§ 21.)  
E. g.  $\pi\tilde{\alpha}\nu$ ,  $\tilde{\upsilon}\mu\tilde{\iota}\nu$ ,  $\delta\rho\tilde{\upsilon}\varsigma$ .

(2) Every  $\alpha$ ,  $\iota$ ,  $\upsilon$ , arising from contraction is long by nature.  
(§ 23.) E. g.  $\tau\acute{\iota}\mu\tilde{\alpha}$ ,  $\pi\acute{o}\lambda\iota\varsigma$ ,  $\beta\acute{o}\tau\rho\tilde{\upsilon}\varsigma$ , from  $\tau\acute{\iota}\mu\alpha\epsilon$ ,  $\pi\acute{o}\lambda\iota\epsilon\varsigma$ ,  $\beta\acute{o}\tau\rho\upsilon\epsilon\varsigma$ .

(3) Every  $\alpha\sigma$ ,  $\upsilon\sigma$ , arising from  $\alpha\nu\tau\sigma$ ,  $\upsilon\nu\tau\sigma$ , is long by nature.  
(§ 12. 5.) E. g.  $\tau\acute{\upsilon}\psi\tilde{\alpha}\sigma\iota$ ,  $\zeta\epsilon\nu\gamma\tilde{\nu}\varsigma$ , for  $\tau\acute{\upsilon}\psi\alpha\nu\tau\sigma\iota$ ,  $\zeta\epsilon\nu\gamma\nu\tilde{\nu}\tau\sigma\iota$ .

(4) Derivative words generally retain the quantity of their primitives.

§ 18. 1. The epic and the lyric poets often shorten a long vowel or diphthong at the *end* of a word when the next word begins with a vowel. E. g. (Od. 5, 286)  $\Omega$   $\pi\acute{o}\rho\iota\sigma\iota$ ,  $\eta$   $\mu\acute{\iota}\lambda\alpha$   $\delta\eta$   $\mu\epsilon\tau\epsilon\beta\rho\acute{o}\upsilon\lambda\epsilon\upsilon\sigma\alpha\nu$   $\theta\epsilon\omega\iota$   $\tilde{\alpha}\lambda\lambda\omega\varsigma$ , where  $\tilde{\omega}$   $\pi\acute{o}\rho\iota\sigma\iota$ ,  $-\sigma\alpha\nu$   $\theta\epsilon\omega\iota$ , are dactyles.

NOTE 1. This kind of shortening occurs also in the middle of a word. E. g.  $\delta\eta\tilde{\iota}\acute{o}\iota\sigma\iota$  (---),  $\tau\omicron\iota\alpha\nu\tau\acute{\iota}$  (---).

2. A short syllable is often made long by the epic poets. E. g.  $\epsilon\pi\epsilon\iota\delta\acute{\eta}$  (---),  $\tilde{\alpha}\iota\acute{o}\lambda\omicron\nu$  (---),  $\phi\acute{\iota}\lambda\epsilon$   $\epsilon\kappa\nu\rho\acute{\epsilon}$  (---).

NOTE 2. It is supposed that the ancients generally doubled in pronunciation the consonant following the short vowel. E. g. they read  $\epsilon\pi\pi\epsilon\iota\delta\acute{\eta}$ ,  $\tilde{\alpha}\iota\acute{o}\lambda\lambda\omicron\nu$ .

There are instances, however, where the short vowel was lengthened without reference to the following letter. E. g.  $\delta\acute{\iota}\tilde{\alpha}$  for  $\delta\acute{\iota}\alpha$ .

## ACCENT.

§ 19. 1. The Greek has three accents, viz. the *acute* (´), the *grave* (`), and the *circumflex* (~).

The acute can stand only on one of the last three syllables of a word; the circumflex, only on one of the last two, and the grave only on the last.

REMARK 1. The place of the accent in every word must be learned by observation.

NOTE 1. The following monosyllables (called *atōna*) generally appear unaccented:

$\epsilon\acute{\iota}$ ,  $\epsilon\acute{\iota}\varsigma$  or  $\acute{\epsilon}\varsigma$ ,  $\acute{\epsilon}\nu$  or  $\epsilon\acute{\iota}\nu$ ,  $\acute{\epsilon}\xi$  or  $\acute{\epsilon}\chi$ ,  $\omicron\upsilon$  or  $\omicron\upsilon\chi$  or  $\omicron\acute{\iota}\chi$ ,  $\acute{\omega}\varsigma$ , and the articles  $\acute{\omicron}$ ,  $\acute{\eta}$ ,  $\acute{\omicron}\acute{\iota}$ ,  $\acute{\alpha}\acute{\iota}$ .



REMARK 2. When the articles *ὁ, ἡ, οἱ, αἱ*, stand for demonstrative pronouns (§ 142. 1), they should be read as if they were accented.

REMARK 3. 'Ο takes the acute when it is equivalent to the relative pronoun (§ 142. 2). For *οἷς*, see below (§ 123. N. 1).

NOTE 2. According to the old grammarians, the *grave* accent is understood on every syllable which appears unaccented. Thus *ἐνθροονικός, τύτω*, are, according to them, *ἐνθροονικός, τύτω*. It seems, then, that the grave accent is *no* accent at all.

2. A word is called *oxytone*, when it has the acute accent on the last syllable. E. g. *πιστός, εἰπέ, ἀγαθοί*.

*Paroxytone*, when it has the acute accent on the penult. E. g. *θίλω, μεμερίσθαι*.

*Proparoxytone*, when it has the acute on the antepenult. E. g. *ἄνθρωπος, ἄξιοι, πόλεως*.

3. A word is called *perispomenon*, when it has the circumflex on the last syllable. E. g. *ἐπιθῶ, διαπερᾶν, ποδοῖν*.

*Properispomenon*, when it has the circumflex on the penult. E. g. *τοῦτον, μεμνήσθαι, μᾶλλον*.

4. A word is called *barytone*, when its last syllable has *no* accent at all. (§ 19. N. 2.) E. g. *τύτω, τοῦτον, περιερχόμενος*.

5. When the accented syllable has a diphthong, the accent is placed over the second vowel of that diphthong. E. g. *αἵματα, θωῦμα*. Except the improper diphthongs *αι, η, ω*. (See also § 4. 4.)

§ 20. 1. If the *last syllable* is *long* either by nature or by position (§ 17. 1, 2), no accent can be placed on the antepenult.

2. The *ACUTE* can stand on the *antepenult* only when the last syllable is short. E. g. *ἄνθρωπος, διαφθορεν, πέλευς*.

NOTE 1. The endings *αι* and *οι* are, with respect to accent, short. E. g. *λέγονται, ἄνθρωποι*.

Except the third person singular of the *optative active*. E. g. *τιμήσαι, τιμήσοι*.

Except also the adverb *οἶκοι*, *at home*, which in reality is an old dative.

NOTE 2. The endings *ω, η, ως, ης, ων, ην*, of the *second declension*, and *ως, ων*, of the genitive of nouns in *ις, υς*, of the *third declension*, permit the accent to be on the antepenult. (§§ 33: 43. 3.) E. g. *ἀνώγειω, πόλειω, πόλειων*.

NOTE 3. Also the Ionic termination  $\omega$  of the genitive singular of the first declension permits the accent to stand on the antepenult. E. g. *Τυδεΐδεω*. (§ 31. N. 3.)

3. The *penult*, if accented, takes the acute when it is short by nature, or when the last syllable is long by nature. E. g. *λόγος, μούσης*.

4. When a word, which has the acute on the last syllable, stands before other words belonging to the same sentence, this acute becomes grave ('). E. g. *τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους, not τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους*.

§ 21. 1. The CIRCUMFLEX can be placed only on a syllable *long by nature*. E. g. *τῆς τιμῆς, διαπερῶν*.

2. A *penult* long by nature, if accented, takes the circumflex only when the vowel of the last syllable is short by nature. E. g. *μᾶλλον, πῖνε, καταΐτῃς*. So *εἶναι, οἶκοι*, (§ 20. N. 1.)

## ENCLITICS.

§ 22. 1. *Enclitics* are words which throw their accent back upon the last syllable of the preceding word. The following words are enclitics:

(1) The *personal pronouns* *μοῦ, μοί, μέ, σοῦ, σοί, σέ, οὗ, οἶ, ἐ, σφωέ, σφωῖν, σφέων, σφέας, σφέα, σφίσι, σφίν, σφέ, σφάς*. We must observe, that, of those beginning with *σφ*, only the oblique cases are enclitic.

(2) The *indefinite pronoun* *τις, τι*, through all the cases, as also the words *τοῦ, τῷ, for τινός, τινί*.

(3) The *present indicative* of *εἰμι, am, and φημι, say*. Except the monosyllabic 2 pers. sing. *εἶ or εἷς, and φής*.

(4) The *particles* *ποθέν, ποθί, ποί, πή, πού, πώς, ποτέ, γέ, θήν, κέ or κέν, νύ or νύν, πέρ, πώ, τέ, τοί, ῥά*, and the inseparable particle *δέ, to*.

2. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the enclitic throws back an acute on the last syllable of that word. E. g. *ἄνθρωπος τις, for ἄνθρωπος τις· δεῖξόν μοι, for δεῖξον μοί*.

3. When the word before the enclitic has the accent on the last syllable, the accent of the enclitic disappears. In this case the acute does not become grave (§ 20. 4). E. g. *ἐγώ φημι, for ἐγὼ φημί· πολλοῖς τισι, for πολλοῖς τισί*.

Monosyllabic enclitics lose their accent also when the preceding word has the acute on the penult. E. g. *τοῦτον γε*.

4. An enclitic of two syllables retains its accent,

(1) When the preceding word has the acute on the penult. E. g. *ἄνδρες τινές*.

(2) When the syllable upon which its accent would have been thrown back has been elided (§ 25). E. g. *πόλλ' ἐστὶ*, for *πολλά ἐστι*.

NOTE 1. Enclitics, which stand at the beginning of a sentence, retain their accent. E. g. *σοῦ γὰρ κράτος ἐστὶ μέγιστον*.

REMARK. The abovementioned personal pronouns retain their accent, when they depend upon a *preposition*. E. g. *ἐπὶ σοί*, not *ἐπί σοι*. Except *μέ* in the formula *πρὸς με*.

NOTE 2. When several enclitics succeed each other, the preceding takes the accent of the following. E. g. *οὐδέποτε ἐστὶ σφισιν*, for *οὐδέποτε ἐστὶ σφίσιν*.

NOTE 3. Frequently the indefinite pronouns and the particles are not separated by a space from the attracting word. E. g. *οὕτε, μήτις, ὅστις, οἷστις, ὥστε*.

## CONTRACTION.

§ 23. A pure syllable (§ 16. 4) and the one immediately preceding it are often united into one *long* syllable. This is called *contraction*. It takes place generally as follows :

<i>αα</i> are contracted into <i>α</i> , as <i>μνάα μνᾶ</i> .	into <i>ᾶ</i> , as <i>χρύσεα χρυσᾶ, ὑγία ὑγιᾶ</i> .
<i>αι</i> — <i>α</i> , as <i>μνάαι μνᾶ</i> .	<i>εα</i> — <i>η</i> , as <i>χρυσέαι χρυσῇ</i> .
<i>αι</i> — <i>αι</i> , as <i>μνάαι μνᾶ</i> .	<i>εαι</i> — <i>η</i> or <i>αι</i> , as <i>τύπτειαι τύπτῃ, χρύσται χρυσᾶ</i> .
<i>αε</i> — <i>ᾶ</i> , as <i>τιμαε τιμᾶ</i> .	<i>εε</i> — <i>ει</i> , as <i>φιλέε φιλεῖ</i> . Sometimes into <i>η</i> , as <i>τριήρεε τριήρῃ</i> .
<i>αει</i> — <i>α</i> , as <i>τιμάει τιμᾶ</i> .	<i>ει</i> — <i>ει</i> , as <i>φιλέεις φιλεῖς</i> .
<i>αη</i> — <i>ᾶ</i> , as <i>τιμάητε τιμᾶτε</i> .	<i>εη</i> — <i>η</i> , as <i>φιλέητε φιλεῖτε</i> .
<i>αη</i> — <i>α</i> , as <i>τιμάης τιμᾶς</i> .	<i>εη</i> — <i>η</i> , as <i>φιλέης φιλεῖς</i> .
<i>αῖ</i> — <i>α</i> , as <i>ἄϊσσω ἄσσω</i> .	<i>εῖ</i> — <i>ει</i> , as <i>πόλει πόλει</i> .
<i>αο</i> — <i>ω</i> , as <i>τιμάομεν τιμῶμεν</i> .	<i>εο</i> — <i>ου</i> , as <i>φιλέομεν φιλοῦμεν</i> .
<i>αοι</i> — <i>οι</i> , as <i>τιμάοιμεν τιμῶιμεν</i> .	<i>εοι</i> — <i>οι</i> , as <i>φιλέοιμεν φιλοῖμεν</i> .
<i>αου</i> — <i>ω</i> , as <i>τιμάουσι τιμῶσι</i> .	<i>εου</i> — <i>ου</i> , as <i>φιλέουσι φιλοῦσι</i> .
<i>αω</i> — <i>ω</i> , as <i>τιμάω τιμῶ</i> .	
<i>εα</i> — <i>η</i> , as <i>γέα γῇ</i> . Sometimes	



εω — ω, as φιλέω φιλῶ.	times into η, as διπλόη δι-
ηε — η, as τιμήεσσα τιμῆσσα.	πλῆ.
ηει — η, as τιμῆεις τιμῆς.	οη — οι, as δηλόης δηλοῖς. This
ηϊ — η, as Θορήϊσσα Θορῆσσα.	contraction occurs only in
ιε — ι, as πόλιες πόλεις.	verbs in οω. Verbs in ωμι
ιι — ι, as πόλυι πόλῃ.	(§ 117) contract οη into ω.
οα — ω or ᾱ, as ἡχόα ἡχώ,	οῖ — οι, as ἡχοῖ ἡχοῖ.
ἀπλόα ἀπλᾶ.	οο — ου, as δηλόομεν δηλοῦμεν.
οαι — αι, as διπλόαι διπλαῖ.	οοι — οι, as δηλόοιμεν δηλοῖμεν.
οε — ου, as δηλόετε δηλοῦτε.	οου — ου, as δηλόουσι δηλοῦσι.
οει — ου, as δηλόειν δηλοῦν.	οω — ω, as δηλόω δηλῶ.
Verbs in οω (§ 116) con-	οω — ω, as πλώω πλῶ.
tract the endings οει and	υε — υ, as ἰχθύες ἰχθῦς.
οεις into οι and οισ, as δηλόει	υῖ — υι, as πληθύῃ πληθῦ.
δηλοῖ, δηλόεις δηλοῖς.	ωῖ — ω, as λωῖων λῶων.
οη — ω, as δηλόητε δηλῶτε. Some-	

NOTE 1. (1) The Doric dialect contracts *αε* and *αι* into *η* and *η* respectively. E. g. ὄραε ὄρη, ὄράει ὄρη.

The Attic does the same in the following verbs, *διψάω*, *ζάω*, *κνάω*, *πεινάω*, *σμάω*, *χράομαι*.

(2) The Ionic and the Doric contract *εο* into *ευ*. E. g. στεφανέονται στεφανεύνται.

NOTE 2. The contraction is often left to pronunciation. E. g. *Διομήδ-εα* (— — —), *Αἰγυπτι-ων* (— — —). This kind of contraction is called *synizēsis* or *synecphonēsis*.

NOTE 3. ACCENT. (1) If one of the syllables to be contracted has the accent, the accent generally remains on the contracted syllable. And if this syllable be a penult or antepenult, the accent is determined according to §§ 20: 21; if it be a final syllable, it takes the circumflex, except when the word uncontracted has the acute accent on the last syllable. E. g. φιλεόμεθα φιλούμεθα, πλείετε πλείτε· τιμάω τιμῶ· βεβαῶς βεβῶς.

(2) If neither of the syllables to be contracted has the accent, the accent of the word generally retains its place. E. g. πόλιες πόλεις.

## CRASIS.

§ 24. Two contiguous words are, in many instances, contracted into one, when the first ends and the next begins with

a vowel. This kind of contraction is called *crasis*. The *coronis* (´) is generally placed over the contracted syllable. E. g.

τοῖναντίον for τὸ ἐναντίον  
τάληθές “ τὸ ἀληθές.

NOTE 1. The *ε* is subscribed only when it stands at the end of the last of the syllables to be contracted. E. g. ἐγὼμαι for ἐγὼ οἶμαι, but καὶγώ for καὶ ἐγώ.

NOTE 2. The *crasis* is sometimes left to pronunciation. E. g. (Il. 2, 651) Ἐνυαλίῳ ἀνδρείφοντι, to be read Ἐνυαλιῶνδρείφοντι.

## ELISION.

§ 25. When the first of two contiguous words ends with a short vowel, and the other begins with a vowel, the former often drops its final vowel, and the *apostrophe* (´) is put over the vacant place. This is called *elision*. E. g.

δι' ἐμοῦ for διὰ ἐμοῦ  
ἐπ' αὐτῷ “ ἐπὶ αὐτῷ  
ἐφ' ἡμῖν (§ 14. 2) for ἐπὶ ἡμῖν.

REMARK. The prepositions *περὶ* and *πρὸ* never lose their final vowel. E. g. περὶ αὐτόν, πρὸ Ἀθηνῶν.

NOTE 1. The diphthong *αι* is sometimes elided by the poets, but only in the passive terminations *μαι*, *σαι*, *ται*, and *σθαι*. E. g. βούλομ' ἐγώ, for βούλομαι ἐγώ· καλεῖσθ' ἀπαγξαίμην, for καλεῖσθαι ἀπαγξαίμην.

NOTE 2. The epic poets, in some instances, reject the final vowel even when the following word begins with a consonant. E. g. ἂν ρίκνας, for ἀνὰ ρέκνας· παρ Ζηνί, for παρὰ Ζηνί.

NOTE 3. ACCENT. (1) In *prepositions* and *conjunctions*, if the elided vowel had the accent, this accent also is cut off with the vowel. E. g. ἀμφ' αὐτῷ, ἀλλ' εἰπέ.

(2) In all other words the accent is thrown back upon the preceding syllable. E. g. φημ' ἐγώ, for φημι ἐγώ.

## SYNCOPE, METATHESIS, AND APHÆRESIS.

§ 26. 1. *Syncope* is an omission of a vowel from the middle of a word. E. g. παῖρος, for πατέρος.

2. *Metathesis* is an interchange of place between two contiguous letters in the same word. E. g. καρδιά, for καρδιά.





by any animal, as there are nations upon the face of the earth. The frog, for example, in ancient Greek sings βρεκεκεκεξ κοᾶξ, κοᾶξ, in modern Greek, μπάχα κάχα, in English, *croak croak*.

2. Others maintain that the modern Greek language is the only source from which any definite notions concerning the ancient pronunciation can be derived. First, because this language is immediately derived from the ancient; a circumstance of no small importance. Secondly, because its pronunciation is remarkably uniform; and uniformity in matters of this sort cannot be attributed to mere chance. Further, the modern Greek method is founded on tradition, while all other methods hang on conjecture. For the benefit of the curious we proceed to describe it.

*α* and *α* are pronounced like *a* in *father*. After the sound *ι* (*ι, η, ει, οι, υ, υι*) it is pronounced like *a* in *peculiarity*.

*αι* like *z*.

*αυ, ευ, ηυ, ωυ*, before a vowel, a liquid, or a middle mute (*β, γ, δ*) are pronounced like *av, ev, eev, ov*, respectively.

In all other cases, like *af, ef, eef, off*.

*β* like *v*.

*γ* before the sounds *E* and *I* is pronounced nearly like *y* in *yes, York*. In all other cases it is guttural, like the German *g* in *Tag*.

*γγ* and *γκ* like *ng* in *strongest*.

*γξ* like *nx*.

*γκ* like *ng-h*, nearly.

*δ* like *th* in *that*.

*ε* like *e* in *fellow*, nearly.

*ει* like *ι*.

*ευ*, see *αυ*.

*ζ* like *z*.

*η* and *η* like *ι*.

*ηυ*, see *αυ*.

*θ* like *th* in *thin*.

*ι* like *i* in *machine*.

*κ* like *k*.

*λ* like *l*. Before the sound *I*, like *ll* in *William*.

*μ* like *m*.

*μπ* like *mb*, as *ἐμπροσθεν* pronounced *émbrosthén*.

*μψ (μπσ)* like *mbs*.

*ν* like *n*. Before the sound *I*, like *n* in *oNion*.

The words *τὸν, τὴν, ἐν, σὺν*, before a word beginning with *κ* or *ξ*, are pronounced like *τὸγ, τὴγ, ἐγ, σὺγ* before *κ* or *ξ*. (See *γκ, γξ*) E. g. *τὸν καιρόν, ἐν ἐνλόχῳ*, pronounced *τὸ-*

γκαιρόν, ἐγξυλόχῳ. Before π or ψ they are pronounced τὸμ, τήμ, ἐμ, σὺμ. E. g. τὸν πονηρόν, σὺν ψυχῇ, pronounced τὸμπονηρόν, οὐμψυχῇ.

ντ like *nd*, as ἔντιμος pronounced *éndimos*.

ξ like *x* or *ks*.

ο like *o* in *porter*.

οι like *i*.

ου like *oo* in *moon*.

π, ρ, like *p, r*.

σ like *s* in *soft*. Before β, γ, δ, μ, ρ, it is sounded like ζ.

E. g. κόσμος, σβέσαι, Σύνεργη, pronounced κόζμος, ζβέσαι, Ζύνεργη. So also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺζβασιλεῖς τῆζγῆς.

τ like *t* in *tell*.

υ like *i*.

υι like *i*.

φ like *ph* or *f*.

χ like German *ch* or Spanish *j*.

ψ like *ps*.

ω and ω like *o*.

ων, see *av*.

The *rough breathing* is silent in modern Greek.

So far as *quantity* is concerned, all the short vowels are equivalent to the long ones.

The written *accent* guides the stress of the voice.

The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent. E. g. δεῖξόν μοι, pronounced δειξόνμοι, but λέλεκται μοι has the primary accent on the first syllable λε, and the secondary on ται.

## PART II.

# INFLECTION OF WORDS.

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## PARTS OF SPEECH.

§ 29. 1. The declinable parts of speech are the noun, the article, the pronoun, the verb, and the participle.

2. The indeclinable parts of speech are the adverb, the preposition, the conjunction, and the interjection.

3. The declinable parts of speech have three NUMBERS; the singular, the dual, and the plural.

The dual may be used when two things are spoken of; but not necessarily.

## NOUN.

§ 30. 1. Nouns are grammatically divided into substantive and adjective. Substantives are divided into proper and common.

2. The noun has three GENDERS; the masculine, the feminine, and the neuter. The masculine is, in grammar, distinguished by the article *ὁ*, the feminine, by *ἡ*, and the neuter, by *τό*. E. g. *ὁ ἀνὴρ*, the man, *ἡ γυνή*, the woman, *τὸ σῆχον*, the fig.

Nouns which are either masculine or feminine are said to be of the *common gender*. Such nouns are, in grammar, distinguished by the articles *ὁ*, *ἡ*. E. g. *ὁ, ἡ ἄνθρωπος*, a human being.



3. The noun has three **DECLENSIONS**; the first declension, the second declension, and the third declension.

4. The **CASES** are five; the nominative, the genitive, the dative, the accusative, and the vocative.

**NOTE 1.** All *neuters* have three of the cases alike, viz the nominative, accusative, and vocative. In the plural these cases end in *a* except some neuters of the second declension, which end in *ω* (§ 33).

**NOTE 2.** The nominative, accusative, and vocative *dual*, are alike. The genitive and dative *dual* are also alike.

In the *plural*, the vocative is always like the nominative.

## FIRST DECLENSION.

§ 31. 1. The following table exhibits the *endings* of the first declension.

S.	Fem.	Mas.	D. F. & M.	P. F. & M.
N. η	ᾱ	ᾱ	N. ᾱ	N. αῖ
G. ης	ης or ᾱς	ας	G. αιν	G. ων
D. η	ῆ or α	ῆ	D. αιν	D. εας
A. ἡν	ᾱν	ᾱν	A. ᾱ	A. ᾱς
V. η	ᾱ	ᾱ	V. ᾱ	V. αῖ

2. Nouns in η or ᾱ or ᾱ are feminine. E. g. ἡ τιμή, *honor*, ἡ μουσαῖα, *muse*, ἡ σοφία, *wisdom*.

Nouns in ης or ᾱς are masculine. E. g. ὁ τελώνης, *publican*, ὁ ταμίης, *steward*.

S. ἡ ( <i>honor</i> )	D. ( <i>two honors</i> )	P. ( <i>honors</i> )
N. τιμή	N. τιμά	N. τιμαί
G. τιμῆς	G. τιμαῖν	G. τιμῶν
D. τιμῇ	D. τιμαῖν	D. τιμαῖς
A. τιμήν	A. τιμά	A. τιμάς
V. τιμή	V. τιμά	V. τιμαί
S. ἡ ( <i>muse</i> )	D. ( <i>two muses</i> )	P. ( <i>muses</i> )
N. μουσα	N. μουσα	N. μουσαι
G. μουσῆς	G. μουσαιν	G. μουσῶν
D. μούσῃ	D. μούσαιν	D. μούσαις
A. μουσαν	A. μουσα	A. μούσας
V. μουσα	V. μουσα	V. μούσαι

S. ὁ ( <i>publican</i> )	D. (two <i>publicans</i> )	P. ( <i>publicans</i> )
N. τελώνης	N. τελῶνα	N. τελῶναι
G. τελώνου	G. τελώναιν	G. τελωνῶν
D. τελώνη	D. τελώναιν	D. τελώναις
A. τελώνην	A. τελῶνα	A. τελῶνας
V. τελώνη	V. τελῶνα	V. τελῶναι
S. ὁ ( <i>steward</i> )	D. (two <i>stewards</i> )	P. ( <i>stewards</i> )
N. ταμίας	N. ταμία	N. ταμιαί
G. ταμίου	G. ταμίαιν	G. ταμιῶν
D. ταμία	D. ταμίαιν	D. ταμίαις
A. ταμίαν	A. ταμία	A. ταμίας
V. ταμία	V. ταμία	V. ταμιαί

3. Nouns in *a* pure (§ 16. 4), *ρα*, and some others, retain the *a* throughout the singular. E. g. σοφία, σοφίας, σοφία, σοφίαν · χαρά, χαρᾶς, χαρᾶ, χαράν.

S. ἡ ( <i>house</i> )	D. (two <i>houses</i> )	P. ( <i>houses</i> )
N. οἰκία	N. οἰκία	N. οἰκίαι
G. οἰκίας	G. οἰκίαιν	G. οἰκιῶν
D. οἰκία	D. οἰκίαιν	D. οἰκίαις
A. οἰκίαν	A. οἰκία	A. οἰκίας
V. οἰκία	V. οἰκία	V. οἰκίαι

4. The following classes of nouns in *ης* have *ᾶ* in the *vocative singular*.

(1) Nouns in *της*. E. g. πολίτης, *citizen*, voc. πολῖτᾶ.

REMARK 1. In Homer, αἰαρίτης, *unhappily brave*, has voc. αἰαρίτᾶ.

(2) Nouns derived from verbs by adding *ης* to the last consonant of the verb. (§ 129. N. 3.) E. g. γεωμέτρης, *geometer*, voc. γεωμέτρᾶ.

(3) All national appellations. E. g. Σκύθης, *Scythian*, voc. Σκύθᾶ.

(4) A few proper names. E. g. Πυραίχμης, *Pyræchmes*, voc. Πυραῖχμᾶ.

NOTE 1. QUANTITY. (1) *A* of the *nominative singular* is always short when the genitive has *ης*. E. g. μουσᾶ, μουσῆς.

It is very often long when the genitive has *ας*. E. g. σοφῖᾶ, σοφίας.

All proparoxytones and properispomena have of course the *a* short. E. g. Ἀλήθεια, μοῖρᾶ.

Further, oxytones and paroxytones, which have *ας* in the genitive, have *α* long in the nominative. E. g. *χαρά, χαρᾶς · πέτρα, πέτρας*. Except the numeral *μῑᾶ*, and the proper names *Κιρῑᾶ* and *Πύρῑᾶ*.

(2) *As* is long. E. g. *ταμῑᾶς, σοφῑᾶς*.

(3) *An* of the *accusative singular* always follows the quantity of the nominative singular. E. g. *μοῦσᾶ, μοῦσᾶν · σοφῑᾶ, σοφῑᾶν*.

(4) *A* of the *vocative singular* from nouns in *ας* is always long; from nouns in *ης* it is always short. E. g. *ταμῑας, ταμῑᾶ · πολῑτης, πολῑτᾶ*.

(5) *A* of the *nominative, accusative, and vocative, dual*, is always long. E. g. *μούσᾱ*.

NOTE 2. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. *θάλασσα, θάλασσαν, θάλασσαι · θαλάσσης, θαλάσση*.

REMARK 2. *Δεσπότης, master*, has voc. *δέσποτα*, not *δεσπότᾱ*.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. *τιμή, τιμῆς, τιμῇ, τιμαῖς*.

(3) *Ων* of the *genitive plural* of barytones also is circumflexed. E. g. *μούσα, μουσῶν*.

Except the *feminine* of barytone adjectives and participles in *ος*. (§ 49. 1.) E. g. *ἄξιος, ἄξια, ἄξιων · τυπτόμενος, τυπτομένη, τυπτομένων*.

Except also the following nouns: *χρήστης, χρήστων · οἱ ἐτησίαι, ἐτησίων · ἀφύη, ἀφύων*.

NOTE 3. DIALECTS. (1) The following table exhibits the dialectic peculiarities of the first declension.

*Sing. N.* Old *ᾶ* for *ης*, as *ἱππότᾶ*.

G. Old *ᾱο*, Ionic *εω*, Doric *ᾱ*, for *ου*, as *Ἀτρεῖδης, Ἀτρεῖδᾱο, Ἀτρεῖδεω, Ἀτρεῖδᾱ*. Before a vowel *εω* drops *ς*, as *Ἑρμείας, Ἑρμείω* for *Ἑρμείεω*.

The Attics sometimes use the Doric genitive, especially in proper names.

*Plur. G.* Old *ᾱων*, Ionic *εων*, Doric *ᾱν*, for *ῶν*, as *μούσα, μουσᾱων, μουσῆων, μουσᾶν*.

D. Old *αισι*, Ionic *ησι* or *ης*, for *αις*, as *μούσα, μούσαισι, μούσησι, μούσης*.

A. Doric *ᾱς* for *ᾱς*, as *τέχνη, τέχνᾱς*.



*Sing* and *Plur.* G. D. Epic  $\eta\phi\iota$  or  $\eta\phi\iota\nu$  for  $\eta\varsigma$ ,  $\eta$ ,  $\omega\nu$ ,  $\alpha\iota\varsigma$ , as  $\tau\iota\mu\acute{\alpha}$ ,  $\tau\iota\mu\acute{\eta}\phi\iota$ .

(2) For  $\eta$  the Dorians use  $\tilde{\alpha}$ , as  $\tau\iota\mu\acute{\alpha}$ ,  $\tilde{\alpha}\varsigma$ ,  $\tilde{\eta}$ ,  $\tilde{\alpha}\nu$ ,  $\tilde{\alpha}$ .

On the other hand the Ionians use  $\eta$  for  $\tilde{\alpha}$ , but only in the singular, as  $\sigma\omicron\phi\acute{\eta}\eta$ ,  $\eta\varsigma$ ,  $\eta$ ,  $\eta\nu$ ,  $\eta$ . (§ 2. N. 3.)

§ 32. Nouns in  $\alpha\alpha$ ,  $\epsilon\alpha$ ,  $\epsilon\alpha\varsigma$ , and  $\omicron\eta$ , are contracted. (§ 23.)  
E. g.

$\mu\acute{\nu}\alpha\alpha$   $\mu\acute{\nu}\tilde{\alpha}$ , *mina*, G.  $\mu\acute{\nu}\alpha\alpha\varsigma$   $\mu\acute{\nu}\tilde{\alpha}\varsigma$ , D.  $\mu\acute{\nu}\alpha\alpha$   $\mu\acute{\nu}\tilde{\alpha}$ , A.  $\mu\acute{\nu}\alpha\alpha\nu$   $\mu\acute{\nu}\tilde{\alpha}\nu$ , V.  $\mu\acute{\nu}\alpha\alpha$   $\mu\acute{\nu}\tilde{\alpha}$ , *Plural* N.  $\mu\acute{\nu}\alpha\iota$   $\mu\acute{\nu}\tilde{\alpha}\iota$ , G.  $\mu\acute{\nu}\alpha\omega\nu$   $\mu\acute{\nu}\tilde{\omega}\nu$ , D.  $\mu\acute{\nu}\alpha\alpha\iota\varsigma$   $\mu\acute{\nu}\tilde{\alpha}\iota\varsigma$ , A.  $\mu\acute{\nu}\alpha\alpha\varsigma$   $\mu\acute{\nu}\tilde{\alpha}\varsigma$ , V.  $\mu\acute{\nu}\alpha\alpha\iota$   $\mu\acute{\nu}\tilde{\alpha}\iota$ .

$\sigma\tau\kappa\acute{\epsilon}\alpha$   $\sigma\kappa\eta\tilde{\eta}$ , *fig-tree*, G.  $\sigma\kappa\acute{\epsilon}\alpha\varsigma$   $\sigma\kappa\eta\tilde{\eta}\varsigma$ , D.  $\sigma\kappa\acute{\epsilon}\alpha$   $\sigma\kappa\eta\tilde{\eta}$ , A.  $\sigma\kappa\acute{\epsilon}\alpha\nu$   $\sigma\kappa\eta\tilde{\eta}\nu$ , V.  $\sigma\kappa\acute{\epsilon}\alpha$   $\sigma\kappa\eta\tilde{\eta}$ , *Plural* N.  $\sigma\kappa\acute{\epsilon}\alpha\iota$   $\sigma\kappa\alpha\tilde{\iota}$ , G.  $\sigma\kappa\epsilon\omega\nu$ ,  $\sigma\kappa\omega\nu$ , D.  $\sigma\kappa\acute{\epsilon}\alpha\iota\varsigma$   $\sigma\kappa\alpha\tilde{\iota}\varsigma$ , A.  $\sigma\kappa\acute{\epsilon}\alpha\varsigma$   $\sigma\kappa\alpha\tilde{\varsigma}$ , V.  $\sigma\kappa\acute{\epsilon}\alpha\iota$   $\sigma\kappa\alpha\tilde{\iota}$ .

$\tilde{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\alpha$   $\tilde{\alpha}\rho\gamma\upsilon\rho\tilde{\alpha}$ , *of silver*, G.  $\tilde{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\alpha\varsigma$   $\tilde{\alpha}\rho\gamma\upsilon\rho\tilde{\alpha}\varsigma$ , &c.

$\tilde{\epsilon}\rho\mu\acute{\epsilon}\alpha\varsigma$   $\tilde{\epsilon}\rho\mu\tilde{\eta}\varsigma$ , *Hermes*, G.  $\tilde{\epsilon}\rho\mu\acute{\epsilon}\iota\upsilon$   $\tilde{\epsilon}\rho\mu\tilde{\omicron}\nu$ , D.  $\tilde{\epsilon}\rho\mu\acute{\epsilon}\alpha$   $\tilde{\epsilon}\rho\mu\tilde{\eta}$ , &c.

$\tilde{\alpha}\pi\lambda\acute{\omicron}\eta$   $\tilde{\alpha}\pi\lambda\tilde{\eta}$ , *simple*, G.  $\tilde{\alpha}\pi\lambda\acute{\omicron}\eta\varsigma$   $\tilde{\alpha}\pi\lambda\tilde{\eta}\varsigma$ , &c.

NOTE 1. The vowels  $\epsilon\alpha$  are contracted into  $\eta$ . But when they are preceded by a vowel or by  $\rho$ , they are contracted into  $\alpha$ . In the *accusative plural* they are always contracted into  $\tilde{\alpha}$ .

NOTE 2. The contracted forms of  $\beta\omicron\rho\acute{\epsilon}\alpha\varsigma$  generally double the  $\rho$ . Thus,  $\beta\omicron\rho\acute{\epsilon}\alpha\varsigma$   $\beta\omicron\rho\tilde{\rho}\tilde{\alpha}\varsigma$ .

## SECOND DECLENSION.

§ 33. 1. The following table exhibits the *endings* of the second declension.

S.	M. & F. Neut.	D. All genders.	P. M. & F. Neut.
N.	$\omicron\varsigma$ $\omega\varsigma$ $\omicron\nu$ $\omega\nu$	N. $\omega$	N. $\omicron\iota$ $\omega$ $\tilde{\alpha}$ $\omega$
G.	$\omicron\nu$ $\omega$ $\omicron\nu$ $\omega$	G. $\omicron\iota\nu$ $\omega\nu$	G. $\omega\nu$ $\omega\nu$
D.	$\omega$ $\omega$	D. $\omicron\iota\nu$ $\omega\nu$	D. $\omicron\iota\varsigma$ $\omega\varsigma$ $\omicron\iota\varsigma$ $\omega\varsigma$
A.	$\omicron\nu$ $\omega\nu$ $\omicron\nu$ $\omega\nu$	A. $\omega$	A. $\omicron\upsilon\varsigma$ $\omega\varsigma$ $\tilde{\alpha}$ $\omega$
V.	$\epsilon$ $\omega\varsigma$ $\omicron\nu$ $\omega\nu$	V. $\omega$	V. $\omicron\iota$ $\omega$ $\tilde{\alpha}$ $\omega$

2. Nouns in  $\omicron\varsigma$  or  $\omega\varsigma$  are masculine or feminine.  
E. g.  $\acute{\omicron}$   $\lambda\acute{\omicron}\gamma\omicron\varsigma$ , *word*,  $\eta$   $\nu\eta\sigma\omicron\varsigma$ , *island*,  $\acute{\omicron}$   $\nu\epsilon\acute{\omega}\varsigma$ , *temple*.

Nouns in  $\omicron\nu$  or  $\omega\nu$  are neuter. E. g.  $\tau\acute{\omicron}$   $\sigma\tilde{\upsilon}\kappa\omicron\nu$ , *fig*,  $\tau\acute{\omicron}$   $\tilde{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$ , *hull*.

S. ὁ ( <i>word</i> )	D. ( <i>two words</i> )	P. ( <i>words</i> )
N. λόγος	N. λόγῳ	N. λόγοι
G. λόγου	G. λόγῳιν	G. λόγων
D. λόγῳ	D. λόγῳιν	D. λόγοις
A. λόγον	A. λόγῳ	A. λόγους
V. λόγε	V. λόγῳ	V. λόγοι
S. τὸ ( <i>fig</i> )	D. ( <i>two figs</i> )	P. ( <i>figs</i> )
N. σῦκον	N. σύκῳ	N. σῦκα
G. σύκου	G. σύκοιν	G. σύκων
D. σύκῳ	D. σύκοιν	D. σύκοις
A. σῦκον	A. σύκῳ	A. σῦκα
V. σῦκον	V. σύκῳ	V. σῦκα
S. ὁ ( <i>temple</i> )	D. ( <i>two temples</i> )	P. ( <i>temples</i> )
N. νεῶς	N. νεῷ	N. νεῷ
G. νεῷ	G. νεῶν	G. νεῶν
D. νεῷ	D. νεῶν	D. νεῶς
A. νεῶν	A. νεῷ	A. νεῶς
V. νεῶς	V. νεῷ	V. νεῷ
S. τὸ ( <i>hall</i> )	D. ( <i>two halls</i> )	P. ( <i>halls</i> )
N. ἀνώγειν	N. ἀνώγει	N. ἀνώγει
G. ἀνώγει	G. ἀνώγειν	G. ἀνώγειν
D. ἀνώγει	D. ἀνώγειν	D. ἀνώγεις
A. ἀνώγειν	A. ἀνώγει	A. ἀνώγει
V. ἀνώγειν	V. ἀνώγει	V. ἀνώγει

NOTE 1. The following neuters have *ο* instead of *ον* in the nominative, accusative, and vocative, singular: ἄλλο, αὐτό, ἐκεῖνο, ὅ, τό, τοῦτο, from ἄλλος, αὐτός, ἐκεῖνος, ὅς, ὅ, οὗτος, respectively.

REMARK 1. Further, the termination *ων* of the accusative singular often drops the *ν*. E. g. "Αθως, acc. "Αθῶ for "Αθων.

NOTE 2. QUANTITY. *A* of the neuter plural is always short.

NOTE 3. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. ἄνθρωπος, ἄνθρωπον, ἄνθρωποι, ἀνθρώπῳ, ἀνθρώπων.

(2) The endings of the genitive and dative of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. θεός, θεοῦ, θεοῖν, θεοῖς.

Except the *genitive singular* of nouns in *ως*. E. g. *νεώς*, gen. *νεώ*.

REMARK 2. For the accent of proparoxytones in *ως*, *ων*, see above (§ 20. N. 2).

NOTE 4. DIALECTS. The following table exhibits the dialectic peculiarities of the second declension.

*Sing. G.* Old *οιο*, Doric *ω*, for *ου*, as *λόγος*, *λόγοιο*, *λόγω*.

Nouns in *ως* have *ωο* instead of *οιο*, as *Πετρώς*,

*Πετρώο*.

*Dual. G. D.* Epic *οιν* for *οιν*, as *ἵππος*, *ἵπποιιν*.

*Plur. D.* Old *οισι* for *οις*, as *θριγκός*, *θριγκοῖσι*.

A. Doric *ως* or *ος* for *ους*, as *λύκος*, *λύκως*, *λύκος*.

*Sing. & Plur. G. D.* Epic *οφι* or *οφιν* for *ου*, *ω*, *ων*, *οις*, as *θεός*, *θεοφιν*.

§ 34. Nouns in *εος*, *οος*, *εον*, *οον*, are contracted. (§ 23.) E. g.

*S. ὁ* (*mind*)

*N. νόος* *νοῦς*

*G. νόου* *νοῦ*

*D. νόω* *νῶ*

*A. νόον* *νοῦν*

*V. νόε* *νοῦ*

*D. (two minds)*

*N. νόω* *νώ*

*G. νόοιν* *νοῖν*

*D. νόοιν* *νοῖν*

*A. νόω* *νώ*

*V. νόω* *νώ*

*P. (minds)*

*N. νόοι* *νοῖ*

*G. νόων* *νωῖν*

*D. νόοις* *νοῖς*

*A. νόους* *νοῦς*

*V. νόοι* *νοῖ*

*S. τὸ* (*bone*)

*N. ὀστέον* *ὀστούν*

*G. ὀστέου* *ὀστού*

*D. ὀστέω* *ὀστώ*

*A. ὀστέον* *ὀστούν*

*V. ὀστέον* *ὀστούν*

*D. (two bones)*

*N. ὀστέω* *ὀστώ*

*G. ὀστέοιν* *ὀστοῖν*

*D. ὀστέοιν* *ὀστοῖν*

*A. ὀστέω* *ὀστώ*

*V. ὀστέω* *ὀστώ*

*P. (bones)*

*N. ὀστέα* *ὀστιά*

*G. ὀστέων* *ὀστών*

*D. ὀστέοις* *ὀστοῖς*

*A. ὀστέα* *ὀστιά*

*V. ὀστέα* *ὀστιά*

NOTE 1. The vowels *εα* in the neuter plural are always contracted into *ᾱ*.

NOTE 2. (1) The contracted nominative, accusative, and vocative, dual, take the *acute* ACCENT, contrary to the rule (§ 23. N. 3).

(2) The contracted *genitive* and *dative* of polysyllabic compounds in *οος*, *οον*, are accented contrary to the rule (*ibid.*). E. g. *ἀντίπνοος* *ἀντίπνοος*, *G. ἀντιπνόου* *ἀντίπνου*.

(3) Some of the contracted forms of adjectives in *εος* take the circumflex on the last syllable, contrary to the rule (*ibid.*). E. g. *χρύσειος* *χρυσούς*, *χρύσεια* *χρυσᾶ*.



## THIRD DECLENSION.

§ 35. 1. The following table exhibits the *terminations* of the third declension.

<i>S. All genders.</i>	<i>D. All genders.</i>	<i>P. M. &amp; F. Neut.</i>
N. <i>ος</i>	N. <i>ς</i>	N. <i>ες</i> <i>ᾱ</i>
G. <i>ος</i>	G. <i>οιν</i>	G. <i>ων</i> <i>ων</i>
D. <i>ι</i>	D. <i>οιν</i>	D. <i>σι(ν)</i> <i>σι(ν)</i>
A. <i>ᾱ, ν</i>	A. <i>ς</i>	A. <i>ᾱς</i> <i>ᾱ</i>
V. <i>ς</i>	V. <i>ς</i>	V. <i>ες</i> <i>ᾱ</i>

2. In the third declension the *gender* must be determined by observation.

*S. ὁ (crow)*

N. *κόραξ*  
G. *κόρακος*  
D. *κόρακι*  
A. *κόρακα*  
V. *κόραξ*

*D. (two crows)*

N. *κόρακε*  
G. *κοράκοιν*  
D. *κοράκοιν*  
A. *κόρακε*  
V. *κόρακε*

*P. (crows)*

N. *κόρακες*  
G. *κοράκων*  
D. *κόραξι(ν)*  
A. *κόρακας*  
V. *κόρακες*

*S. ἡ (hope)*

N. *ἐλπίς*  
G. *ἐλπίδος*  
D. *ἐλπίδι*  
A. *ἐλπίδα*  
V. *ἐλπί*

*D. (two hopes)*

N. *ἐλπίδε*  
G. *ἐλπίδοιν*  
D. *ἐλπίδοιν*  
A. *ἐλπίδε*  
V. *ἐλπίδε*

*P. (hopes)*

N. *ἐλπίδες*  
G. *ἐλπίδων*  
D. *ἐλπίσι(ν)*  
A. *ἐλπίδας*  
V. *ἐλπίδες*

*S. ὁ (giant)*

N. *γίγας*  
G. *γίγαντος*  
D. *γίγαντι*  
A. *γίγαντα*  
V. *γίγαν*

*D. (two giants)*

N. *γίγαντε*  
G. *γιγάντοιν*  
D. *γιγάντοιν*  
A. *γίγαντε*  
V. *γίγαντε*

*P. (giants)*

N. *γίγαντες*  
G. *γιγάντων*  
D. *γίγᾱσι(ν)*  
A. *γίγαντας*  
V. *γίγαντες*

*S. ὁ (weevil)*

N. *κίς*  
G. *κίος*  
D. *κίῃ*  
A. *κίην*  
V. *κίς*

*D. (two weevils)*

N. *κίε*  
G. *κιοῖν*  
D. *κιοῖν*  
A. *κίε*  
V. *κίε*

*P. (weevils)*

N. *κίες*  
G. *κιοῶν*  
D. *κισί(ν)*  
A. *κίας*  
V. *κίες*

<i>S.</i> ὁ ( <i>age</i> )	<i>D.</i> (two <i>ages</i> )	<i>P.</i> ( <i>ages</i> )
<i>N.</i> αἰών	<i>N.</i> αἰῶνε	<i>N.</i> αἰῶνες
<i>G.</i> αἰῶνος	<i>G.</i> αἰῶνοι	<i>G.</i> αἰῶνων
<i>D.</i> αἰῶνι	<i>D.</i> αἰῶνοι	<i>D.</i> αἰῶσι(ν)
<i>A.</i> αἰῶνα	<i>A.</i> αἰῶνε	<i>A.</i> αἰῶνας
<i>V.</i> αἰών	<i>V.</i> αἰῶνε	<i>V.</i> αἰῶνες
<i>S.</i> ὁ ( <i>god</i> )	<i>D.</i> (two <i>gods</i> )	<i>P.</i> ( <i>gods</i> )
<i>N.</i> δαίμων	<i>N.</i> δαίμονε	<i>N.</i> δαίμονες
<i>G.</i> δαίμονος	<i>G.</i> δαιμόνοι	<i>G.</i> δαιμόνων
<i>D.</i> δαίμονι	<i>D.</i> δαιμόνοι	<i>D.</i> δαίμοσι(ν)
<i>A.</i> δαίμονα	<i>A.</i> δαίμονε	<i>A.</i> δαίμονας
<i>V.</i> δαῖμον	<i>V.</i> δαίμονε	<i>V.</i> δαίμονες
<i>S.</i> ὁ ( <i>lion</i> )	<i>D.</i> (two <i>lions</i> )	<i>P.</i> ( <i>lions</i> )
<i>N.</i> λέων	<i>N.</i> λέοντε	<i>N.</i> λέοντες
<i>G.</i> λέοντος	<i>G.</i> λεόντοι	<i>G.</i> λεόντων
<i>D.</i> λέοντι	<i>D.</i> λεόντοι	<i>D.</i> λέουσι(ν)
<i>A.</i> λέοντα	<i>A.</i> λέοντε	<i>A.</i> λέοντας
<i>V.</i> λέον	<i>V.</i> λέοντε	<i>V.</i> λέοντες
<i>S.</i> τὸ ( <i>thing</i> )	<i>D.</i> (two <i>things</i> )	<i>P.</i> ( <i>things</i> )
<i>N.</i> πρᾶγμα	<i>N.</i> πράγματε	<i>N.</i> πράγματα
<i>G.</i> πράγματος	<i>G.</i> πραγμάτων	<i>G.</i> πραγμάτων
<i>D.</i> πράγματι	<i>D.</i> πραγμάτων	<i>D.</i> πράγμασι(ν)
<i>A.</i> πρᾶγμα	<i>A.</i> πράγματε	<i>A.</i> πράγματα
<i>V.</i> πρᾶγμα	<i>V.</i> πράγματε	<i>V.</i> πράγματα

NOTE 1. QUANTITY. (1) The terminations *ι, σι, α, ας*, are short. E. g. κόραξί, κόραξι, κόραχᾶ, κόραχᾶς.

(2) Nouns in *ενς* (§ 44) may have *ᾶ, ᾷς*, in the accusative. E. g. βασιλένς, ἐᾶ, ἐᾷς.

NOTE 2. ACCENT. (1) In *dissyllables* and *polysyllables* the accent generally remains on the same syllable as in the *nominative*, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. κόραξ, κόρακος, κοράκων.

(2) *Monosyllables* throw the accent in the *genitive* and *dative* of all the numbers upon the last syllable. In this case the terminations *οιν, ων*, are circumflexed. E. g. κίς, κιός, κιῶν.

Except *monosyllabic participles*. E. g. δούς, δόντος, δόντι.

Except also the *dual* and *plural* of *πᾶς*: πάντοι, πάντων, πᾶσι, (§ 53.)

Except also the *genitive dual* and *plural* of the following nouns: δᾶς torch, δμῶς, θῶς, ΚΡΑΣ head, οὗς, παῖς, σῆς, Τρώς, φῶς blister, φῶς light.

REMARK. For the accent of πατήρ, μήτηρ, θυγάτηρ, Δημήτηρ, γαστήρ, ἀνήρ, κύων, and ΑΡΗΝ, see below (§ 40. N. 3).

NOTE 3. DIALECTS. The following table exhibits the dialectic peculiarities of the third declension.

*Dual.* G. D. Epic οὐν for οὖν, as Σειρήν, Σειρήνουν.

*Plur.* G. Ionic ἑων for ὦν, as χήν, χηνέων.

D. Old εσσι or εσι, as δέπας, δελπύεσσι.

*Sing. and Plur.* G. D. Epic σφι(ν) or φι(ν) for ος, ι, ων, σι, as ὄχος, ὄχεσφι· ναῦς, ναῦφι.

§ 36. 1. The following table exhibits the endings of the NOMINATIVE and GENITIVE, SINGULAR, of the third declension.

α gen. ατος, ακτος, neut.	ης — ηθος.
αις — αιτος, αιδος, all genders.	ξ — κος, γος, χος, κτος, mas.
αν — ανος, αντος, mas. or neut.	or fem.
αρ — αρος, ατος, αρτος, generally neuter.	ον — ονος, οντος, neut.
ας — αος, ατος, αδος, ανος, αντος, all genders.	ορ — ορος, neut.
αυς — αως, fem.	ος — οιος, εος, neut.
ειρ — ειρος, ειρος, mas. or fem.	ουν — οδος, neut.
εις — ενος, εντος, ειδος, mas. or fem.	ους — οντος, οος, οδος, mas. or fem.
εν — ενος, εντος, neut.	υ — υος, neut.
εως — εος, mas.	υν — υνος, υντος, mas. or neut.
η — ητος, neut.	υρ — υρος, mas. or neut.
ην — ηνος, ενος, mas. or fem.	υς — υος, υδος, υθος, υνος, υντος, mas. or fem.
ηρ — ηρος, ερος, mas. or fem.	ψ — πος, βος, φος, mas. or fem.
ης — ητος, ηθος, ιος, mas. or fem.	ω — οος, fem.
ι — ιος, ιτος, neut.	ων — ωνος, ονος, οντος, mas. or fem.
ιν — ινος, mas. or fem.	ωρ — ωρος, ορος, generally mas. or fem.
ις — ιος, ιτος, ιδος, ιθος, ινος, mas. or fem.	ως — ωος, οος, ωτος, οτος, ωδος, generally mas. or fem.
ις — λος.	

2. Most nouns of the third declension form their NOMINA-



**FIFTH SINGULAR** by dropping the termination *ος* of the genitive, and annexing *ς*. E. g.

κόραξ	gen.	κόρακος, (§ 5. 2)
Πέλοψ	"	Πέλοπος, (ibid.)
ἐλπίς	"	ἐλπίδος, (§ 10. 2)
γίγας	"	γίγαντος, (§ 12. 5.)

So φλέψ (§ 8. 2), φλεβός· ῥάξ (§ 9. 2), ῥηγός· βήξ (ibid.), βηχός· χάρις (§ 10. 2), χάριτος· ὄρνις (ibid.), ὄρνιθος· ῥίς (§ 12. 4), ῥινός· κτείς (§ 12. 5), κτενός· τυφθεῖς (ibid.), τυφθεῖντος· δούς (ibid.), δόντος.

(1) Most *masculines* and *feminines* lengthen *ες* into *ης*, and *ος* into *ως*. E. g. τριήρης, τριήρεος· τετυφώς, τετυφώτος.

(2) Many *masculines* lengthen *ες* into *ευς*. E. g. βασιλεύς, βασιλέως.

(3) All *neuter substantives* change *ες* into *ος*. E. g. τεῖχος, τείχεος. (§ 2. N. 3.)

(4) Some *neuters* change *ς* into *ρ*. E. g. στέαρ, στέατος.

(5) The following nouns lengthen *ος* into *ους*· βοῦς, βοός· ποῦς, ποδός· χοῦς, χοός. (§ 2. N. 3.)

(6) The following change *ας* into *αυς*· γραῦς, γραός· ναῦς, ναός.

(7) Ἀλώπηξ, εκος, changes the radical letter *ε* into *η* in the nominative.

**NOTE 1.** Ἄναξ, ἄνακτος, and νύξ, νυκτός, are the only nouns in *ξ* that have *κτος* in the genitive. Originally they had gen. ἄνακος, νυχός. (Compare Ἄνακες, *Dioscuri*, and νύχιος, *nocturnal*.)

Ἄλς, ἄλός, is the only noun in *λς*.

**3.** Many form their nominative singular by dropping the termination *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). *Masculines* and *feminines* lengthen *ε* and *ο*, in the final syllable, into *η* and *ω* respectively. E. g.

αἰών	gen.	αἰῶνος
δαίμων	"	δαίμονος
λέων	"	λέοντος
πράγμα	"	πράγματος.

So χήν, χηνός· λιμήν, λιμένος· θέν, θέντος· σωτήρ, σωτήρος· ἡρώ, ἡρώς· δόν, δόντος· φώρ, φωρός· ἦτορ, ἦτορος· ῥήτωρ, ῥήτορος· σίνηπι, σινήπιος· δεικνύν, δεικνύντος.

REMARK 1. In reality the nominative is formed from the root, which is obtained by dropping *ος* of the genitive. E. g. *κόραξ*, *κόρακος*, root *κορακ*.

NOTE 2. *Γύλα*, τὸ, is the only noun in *α* that has *ακτος* in the genitive.

*Δάμαρ*, ἡ, the only noun in *αρ* that has *αρτος* in the genitive.

*Μέλι*, τὸ, the only substantive in *ι* that has *ιτος* in the genitive.

NOTE 3. Neuters in *αρ* are *contracted* when this ending is preceded by *ε*. E. g. *ἔαρ ἦρ*, G. *ἔαρος ἦρος*.

The neuters *δέλεαρ*, *στέαρ*, *φρέαρ*, have gen. *δελέατος δέλητος*, *στέατος στητός*, *φρέατος φρητός*, contrary to the rule (§ 23. N. 3).

NOTE 4. Nouns in *εις*, *εν*, gen. *εντος*, are *contracted* when these endings are preceded by *η* or *ο*. E. g. *τιμήεις τιμῆς*, *τιμήεντος τιμήντος*· *πλακόεις πλακοῦς*, *πλακόεντος πλακοῦντος*.

REMARK 2. *Proper names* in *ών* are generally *contracted*. E. g. *Ποσειδάων Ποσειδῶν*.

NOTE 5. The QUANTITY of the last syllable of the nominative, and of the penult of the genitive, must be learned by observation. Nevertheless we remark here, that

(1) *Monosyllabic nominatives* are long. E. g. *πᾶν*, *ῥίς*, *δρῦς*. Except the pronouns *τίς*, *τί*, *τίς*, *τὶ*.

(2) The vowels *α*, *ι*, *υ*, in the penult of the genitive are short, when this case ends in *ος* pure. E. g. *γῆρας*, *ἄος*· *πόλις*, *ἵος*· *δάκρυ*, *ῥος*.

Except *γραῦς*, *ἄός*· *ραῦς*, *αός*.

(3) The penult of the *genitive of substantives* is long, when this case terminates in *ανος*, *ινος*, *υνος*. E. g. *Τιτάν*, *ἄνος*· *Σαλαμίς*, *ῖνος*· *Φόρυς*, *ῡνος*.

§ 37. 1. The ACCUSATIVE SINGULAR of *masculine* and *feminine* nouns is formed by dropping *ος* of the genitive, and annexing *α*. E. g.

*κόραξ*, *κόρακος* acc. *κόρακα*.

2. Nouns in *ις*, *υς*, *ανς*, *ους*, of which the genitive is in *ος* pure (§ 16. 4), form their accusative by dropping *ς* of the nominative and annexing *ν*. E. g.

*πόλις*, *πόλιος* acc. *πόλιν*  
*ἰχθύς*, *ἰχθύος* acc. *ἰχθύν*.

If the genitive is *not* in *ος* pure, they can have *ν* in the accusative only when the last syllable of the nominative is *not accented*. E. g.

ὄρνις, ὄρνιθος	acc. ὄρνιθα or ὄρνιν
κόρυς, κόρυθος	“ κόρυθα or κόρυν.

NOTE 1. In the Epic language, the following nouns often have *α* in the accusative singular, contrary to the preceding rule: βούς, βόα · εὐρύς, εὐρέα · ἰχθύς, ἰχθύα · ναῦς, νέα.

REMARK. The accusative singular of the obsolete ΔΙΣ is always Δία.

NOTE 2. These three nouns, Ἀπόλλων, Ποσειδῶν, κυκλών, have acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ, κυκλώνα and κυκλώ.

§ 38. 1. In many instances the VOCATIVE SINGULAR of *masculine* and *feminine* nouns is like the nominative singular.

2. Nouns in *ᾱς*, *ηρ*, *ων*, *ωρ*, and some others, form their vocative singular by dropping *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). E. g.

γίγας, γίγαντος	voc. γίγᾱν
δαίμων, δαίμονος	“ δαῖμον.

3. Nouns in *ις*, *υς*, *ευσ*, *αυς*, and *ους* gen. *οος*, and the compounds of *ποῦς*, drop the *ς* of the nominative. The ending *ευ* is always circumflexed. E. g.

ἑλπίς	voc. ἑλπί
ἰχθύς	“ ἰχθύ
βασιλεύς	“ βασιλεῦ.

4. Nouns in *ης* gen. *εος*, shorten *ης* into *ες*. E. g. Σωκράτης, voc. Σώκρατες.

5. Feminines in *ω*, *ως*, gen. *οος*, have *οῖ* in the vocative singular. E. g. ἡχώ, ἡχόος, voc. ἡχοῖ.

NOTE 1. A few proper names in *ᾱς* gen. *αντος*, have *ᾱ* in the vocative singular. E. g. Λαοδάμας, αντος, voc. Λαοδάμᾱ.

NOTE 2. The following nouns shorten the final syllable in the vocative singular: Ἀπόλλων, Ἀπολλων · Ποσειδῶν, Πόσειδον · σωτήρ, σῶτερ.



NOTE 3. (1) The following nouns throw the ACCENT back on the penult in the vocative: ἀνὴρ, ἄνερ · δαήρ, δᾶερ · πατήρ, πάτερ · σωτήρ, σῶτερ.

(2) Polysyllabic vocatives, which end in a short syllable, often throw the accent back on the antepenult. E. g. Σώκρατης, Σώκρατες.

NOTE 4. Ἄναξ, *king*, when employed to invoke a god has voc. ἄνα. Elsewhere its vocative is like the nominative.

§ 39. 1. The DATIVE PLURAL is formed by dropping *ος* of the genitive singular, and annexing *σι*. E. g.

κόραξ, κόρακος	dat. plur.	κόραξι (§ 5. 2)
ἐλπίς, ἐλπίδος	"	ἐλπίσι (§ 10. 2)
γίγῡς, γίγαντος	"	γίγῡσι (§ 12. 5).

2. Nouns in *ευς*, *αυς*, and *ους* gen. *οος*, form their dative plural by dropping *ς* of the nominative singular, and annexing *σι*. E. g. βασιλεύς, βασιλεῦσι · βοῦς, βοῦσι.

NOTE. The omission of *ν* before *σι* (§ 12. 4) in this case does *not* lengthen the preceding short vowel. E. g. δαίμων, δαίμονος, δαίμοσι.

## SYNCOPATED NOUNS OF THE THIRD DECLENSION.

§ 40. 1. The following nouns in *ηρ* generally drop the *ε* in the *genitive* and *dative singular*. In the *dative plural* they change the *ε* into *α*, and place it after the *ρ*. (§§ 26. 2: 2. N. 3.)

Γαστήρ, ἡ, *belly*, G. γαστέρος γαστρός, D. γαστέρι γαστρί, D. Plur. γαστράσι and γαστήρσι.

Δημήτηρ, ἡ, *Ceres*, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι. This noun is syncopated also in the accusative singular, Δημήτερα Δήμητρα.

Θυγάτηρ, ἡ, *daughter*, G. θυγατέρος θυγατρός, D. θυγατέρι θυγατρί, D. Plur. θυγατράσι.

Μήτηρ, ἡ, *mother*, G. μητέρος μητρός, D. μητέρι μητρί, D. Plur. μητράσι.

Πατήρ, ὁ, *father*, G. πατέρος πατρός, D. πατέρι πατρί, D. Plur. πατράσι.

2. Ἀνὴρ, ὁ, *man*, is syncopated in all the cases except the *nominative* and *vocative singular*, and *dative plural*:

Ἄνθρωπος, ἀνέρος ἀνδρός, D. ἀντρί ἀνδρί, A. ἀνέρι ἀνδρι, V. ἄνερ, Dual N. A. V. ἀνέρε ἀνδρε, G. D. ἀνέροιν ἀνδροῖν, Plur. N. ἀνέρες ἄνδρες, G. ἀνέρων ἀνδρῶν, D. ἀνδράσι, A. ἀνέρας ἄνδρας, V. ἀνέρες ἄνδρες. For the insertion of δ, see above (§ 26. N.).

3. ΑΦΗΝ, ὅ, *lamb*, and κύων, ὁ ἡ, *dog*, are declined as follows.

ΑΦΗΝ, G. ἀφρός, D. ἀφρί, A. ἄφρι, Dual N. A. ἄφνε, G. D. ἀφροῖν, Plur. N. ἄφνες, G. ἀφῶν, D. ἀφράσι, A. ἄφρας.

Κύων, G. κυνός, D. κυνί, A. κύνα, V. κύον, Dual N. A. V. κύνε, G. D. κυνοῖν, Plur. N. κύνες, G. κυνῶν, D. κυσί, A. κύνας, V. κύνες.

NOTE 1. The poets in some instances drop the ε also in the accusative singular, and in the nominative and genitive plural. E. g. θύγατρα, θύγατρες, πατρῶν.

NOTE 2. Ἀστήρ, ἑρος, ὁ, *star*, imitates πατήρ only in the dative plural, ἀστράσι.

NOTE 3. (1) The ACCENT of the full forms of ἄνθρωπος, ΑΦΗΝ, γαστήρ, Δημήτηρ, κύων, πατήρ, is regular (§ 35. N. 2).

For the accent of the vocative of ἄνθρωπος and πατήρ, see above (§ 38. N. 3).

The accent of the full forms of θυγάτηρ and μήτηρ is irregular in the cases which end in a short syllable.

(2) In the syncopated genitive and dative the accent is placed on the last syllable. Except Δημήτηρ.

## CONTRACTS OF THE THIRD DECLENSION.

§ 41. 1. Many nouns of the third declension, of which the genitive ends in *ος* pure (§ 16. 4), are contracted.

2. The contracted accusative plural is always like the contracted nominative plural.

§ 42. Nouns in *ης*, *ες*, *ος*, gen. *εος*, nouns in *ας* gen. *ας*, and nouns in *ω*, *ως*, gen. *οος*, are contracted in those cases, in which the termination (§ 35. 1) begins with a vowel. E. g.

S. ἡ (galley)

N. τριήρης

G. τριήρεος τριήρους

D. τριήρεϊ τριήρει

A. τριήρεα τριήρη

V. τριήρεις

D. (two galleys)

N.A.V. τριήρες τριήρη

G. D. τριηρέοιν τριηροῖν

P. (galleys)

N. τριήρεις τριήρεις

G. τριηρέων τριηρῶν

D. τριήρεσι(ν)

A. τριήρεας τριήρεις

V. τριήρεις τριήρεις

S. τὸ (prize)

N. γέρας

G. γέραος γέρως

D. γέραϊ γέρᾳ

A. γέρας

V. γέρας

D. (two prizes)

N.A.V. γέρας γέρᾳ

G. D. γεράοιν γερωῖν

P. (prizes)

N. γέραα γέρᾳ

G. γεράων γερῶν

D. γέρασι(ν)

A. γέραα γέρᾳ

V. γέραα γέρᾳ

S. τὸ (wall)

N. τεῖχος

G. τείχεος τείχους

D. τείχεϊ τείχει

A. τεῖχος

V. τεῖχος

D. (two walls)

N.A.V. τεῖχεε τείχη

G. D. τειχέοιν τειχοῖν

P. (walls)

N. τείχεα τείχη

G. τειχέων τειχῶν

D. τείχεσι(ν)

A. τείχεα τείχη

V. τείχεα τείχη

S. ἡ (echo)

N. ἡχώ

G. ἡχόος ἡχοῦς

D. ἡχοῖ ἡχοῖ

A. ἡχόα ἡχώ

V. ἡχοῖ

D. (two echoes)

N.A.V. ἡχώ

G. D. ἡχοῖν

P. (echoes)

N. ἡχοί

G. ἡχῶν

D. ἡχοῖς

A. ἡχοῦς

V. ἡχοί

NOTE 1. Proper names in κλέης, contracted κλής, undergo a double contraction in the *dative singular*, and sometimes in the *accusative singular*. E. g.

S. ὁ (Pericles)

N. Περικλέης Περικλῆς

G. Περικλέεος Περικλέους

D. Περικλέεϊ Περικλέει Περικλεῖ

A. Περικλέεα Περικλέα Περικλή

V. Περικλέες Περικλείς

REMARK. Sometimes proper names in κλέης have κλέος in the genitive, and κλεῖ in the dative.

The noun Ἡρακλῆης, *Hercules*, has voc. also Ἡρακλες.

NOTE 2. The ending εα, when preceded by a vowel, is generally contracted into ᾱ. E. g. ὕγιής, ὕγιέα ὕγιᾱ · κλέος, κλέεα κλεῖᾱ.

NOTE 3. Κέρας and τέρας, gen. ατος, often drop the τ and are contracted like γέρας. E. g. κέρας, κέρατος κέρακος κέρως.

Κρέας, in the later Greek, has ατος in the genitive.

NOTE 4. The *dual* and *plural* of nouns in ω, ως, follow the analogy of the *second declension*.

The uncontracted forms of these nouns are not used.

NOTE 5. The Epic language often contracts έος into ῆος or εἶος, έεῖ into ῆῖ or εἷ, and έεα into ῆα or εἶα. E. g. Ἡρακλῆης, -κλέος -κλήος, -κλεῖ -κλήῖ, -κλέεα -κλήα · σπέος, σπέος σπεῖος, σπέεῖ σπήῖ or σπεῖ.

NOTE 6. In the Ionic dialect, the accusative singular of nouns in ω, ως, ends in οῦν. E. g. Αἰτιώ, Αἰτιοῦν.

NOTE 7. The ACCENT of the contracted accusative singular of nouns in ω is contrary to the rule (§ 23. N. 3).

§ 43. 1. Nouns in ις, υς, gen. ιος, υος, are contracted in the dative singular, and in the nominative, accusative, and vocative, plural. E. g.

S. ὁ (*serpent*)

N. ὄφεις

G. ὄφιος

D. ὄφι ὄφι

A. ὄφιν

V. ὄφι

D. (*two serpents*)

N.A.V. ὄφις

G. D. ὄφιοιν

P. (*serpents*)

N. ὄφεις ὄφεις

G. ὄφιων

D. ὄφισι(ν)

A. ὄφιας ὄφεις

V. ὄφιας ὄφεις

S. ὁ (*fish*)

N. ἰχθύς

G. ἰχθύος

D. ἰχθύι ἰχθυῖ

A. ἰχθύν

V. ἰχθύ

D. (*two fishes*)

N.A.V. ἰχθύς

G. D. ἰχθύοιν

P. (*fishes*)

N. ἰχθύες ἰχθῦς

G. ἰχθύων

D. ἰχθύσι(ν)

A. ἰχθύας ἰχθῦς

V. ἰχθύες ἰχθῦς



2. The nouns ὁ, ἡ βοῦς, *ox*, ἡ γραιῦς, *old woman*, ἡ ναῦς, *ship*, and ὁ, ἡ ὄϊς, *sheep*, are declined as follows:

βοῦς, G. βοός, D. βοῦ, A. βοῦν, V. βοῦ, *Dual* N. A. V. βόε, G. D. βοοῖν, *Plur.* N. βόες βοῦς, G. βοῶν, D. βουσί, A. βόας βοῦς, V. βόες βοῦς.

γραιῦς, G. γραιός, D. γραιῦ, A. γραιῦν, V. γραιῦ, *Dual* N. A. V. γραιῖ, G. D. γραιοῖν, *Plur.* N. γραιῖς γραιῖς, G. γραιῶν, D. γραισί, A. γραιῖς γραιῖς, V. γραιῖς γραιῖς.

ναῦς is regularly declined like γραιῦς. The Attics decline it as follows: G. νεώς, D. νηῖ, A. ναῦν, V. ναῦ, *Plur.* N. νῆες, G. νεῶν, D. ναυσί, A. ναῦς, V. νῆες.

The Ionians change α into η, as νηῦς. They have also G. νεός, A. νῆα and νεά, *Dual* D. νεοῖν, *Plur.* N. νέες, A. νέας.

ὄϊς οἶς, G. ὄϊος οἶός, D. ὄϊ οἶ, A. ὄϊν οἶν, *Plur.* N. ὄϊες οἶες ὄϊς, G. ὄϊων οἶῶν, D. ὄϊσι, A. ὄϊας οἶας ὄϊς.

3. Most nouns in ις, ι, υς, υ, change ι and υ into ε, in all the cases, except the nominative, accusative, and vocative, singular. Substantives in ις and υς generally change ος into ως. E. g.

S. ἡ (*state*)

N. πόλις

G. πόλεως

D. πόλει πόλει

A. πόλιν

V. πόλι

D. (*two states*)

N.A.V. πόλεις

G. D. πολέοιν

P. (*states*)

N. πόλεις πόλεις

G. πόλεων

D. πόλεσι(ν)

A. πόλεας πόλεις

V. πόλεις πόλεις

S. τὸ (*mustard*)

N. σίνηπι

G. σινήπεος

D. σινήπεϊ σινήπει

A. σίνηπι

V. σίνηπι

D.

N.A.V. σινήπεα

G. D. σινήπεοιν

P.

N. σινήπεα σινήπη

G. σινήπεων

D. σινήπεσι(ν)

A. σινήπεα σινήπη

V. σινήπεα σινήπη

<i>S. ὁ (cubit)</i>	<i>S. τὸ (city)</i>
N. πῆχυς	N. ἄστυ
G. πῆχεως	G. ἄστεος
D. πῆχεϊ πηχει	D. ἄσιεϊ ἄστει
A. πῆχυν	A. ἄστυ
V. πῆχυν	V. ἄστυ
<i>D. (two cubits)</i>	<i>D. (two cities)</i>
N.A.V. πήχες	N.A.V. ἄστες
G. D. πηχείοιν	G. D. ἀστέοιν
<i>P. (cubits)</i>	<i>P. (cities)</i>
N. πήχες πῆχεις	N. ἄστεα ἄστη
G. πῆχεων	G. ἀστέων
D. πῆχεσι(ν)	D. ἄστέσι(ν)
A. πήχας πῆχεις	A. ἄστεα ἄστη
V. πήχες πῆχεις	V. ἄστεα ἄστη

NOTE 1. In some instances the *genitive* of nouns in *υς* and *υ* is contracted. E. g. πῆχυς, πηχέων πηχῶν ἡμῖν, ἡμίστεος ἡμίστεον. Such contractions belong to the later Greek.

NOTE 2. The *genitive* singular of *neuters* in *ι* and *υ* very seldom ends in *ως*.

NOTE 3. According to the old grammarians, the Attic *genitive* and *dative, dual*, of nouns in *ις* and *υς* end in *ων*. E. g. πόλις, πόλιων. Such forms, however, are not found in any Greek writer of authority.

NOTE 4. Πόλις, in the Epic language, often changes *ι* into *η*. E. g. gen. πόληος for πόλιος.

NOTE 5. For the *ACCENT* of the *genitive* of nouns in *ις*, *υς*, see above (§ 20. N. 2).

§ 44. Nouns in *εύς* are contracted in the *dative* singular, and in the *nominative*, *accusative*, and *vocative*, plural. They generally have *ως* in the *genitive* singular. E. g.

<i>S. ὁ (king)</i>	<i>P. (kings)</i>
N. βασιλεύς	N. βασιλέες βασιλεῖς
G. βασιλέως	G. βασιλέων
D. βασιλεῖ βασιλεῖ	D. βασιλεῦσι(ν)
A. βασιλέα	A. βασιλέας βασιλεῖς
V. βασιλεῦ	V. βασιλέες βασιλεῖς

*D. (two kings)*  
N.A.V. βασιλέε  
G. D. βασιλείοιν

NOTE 1. The *genitive* and *accusative, singular*, are sometimes contracted. E. g. Πειραιεύς, Πειραιέως Πειραιῶς· συγγραφεύς, συγγραφέα συγγραφῇ.

NOTE 2. The vowels *εα* are contracted into *α*, when they are preceded by a vowel. E. g. χοεύς, χρέα χοῦ.

NOTE 3. The ending *έες* of the nominative plural is sometimes contracted into *ῆς*. E. g. ἱππεύς, ἱππέες ἱππῆς.

NOTE 4. The Ionians very often change *ε* into *η*, except when it is in the diphthong *ευ*. E. g. βασιλεύς, βασιλῆος.

## INDECLINABLE NOUNS.

§ 45. Indeclinable nouns are those which have only one form for all the genders, numbers, and cases. Such are,

1. The names of the letters of the *alphabet*. E. g. τὸ, τοῦ, τῷ ἄλφα, *alpha*.

2. The *cardinal numbers*, from 5 to 100 inclusive. E. g. πέντε, αἱ, τὰ, τῶν, τοῖς, τοῦς, τὰς πέντε, *five*.

3. All *foreign names* not Grecized. E. g. ὁ, τοῦ, τῷ, τὸν Ἀδάμ, *Adam*.

## ANOMALOUS NOUNS.

§ 46. 1. All nouns which have, or are supposed to have, *more than one nominative*, are anomalous. Such are the following.

ἄηδών, ὄνος, ἦ, *nightingale*, regular. From ΑΗΔΩ, G. ἄηδοῦς, V. ἄηδοι.

ἄιδης, ου, ὅ, *the infernal regions*, regular. From Αἶς, G. αἶδος, D. αἶδι, A. αἶδα.

ἀλκή, ῆς, ἦ, *strength*, regular. From ΑΛΞ, D. ἀλκι.

ἀνδράποδον, ου, τὸ, *slave*, regular. From ΑΝΔΡΑΠΟΤΣ, D. Plur. ἀνδραπόδεσσι (Epic).

γόνυ, τὸ, *knee*. The rest is

from ΓΟΝΑΣ, γόνατος, γόνατι, Dual γόνατε, γονάτοιρ, Plur. γόνατα, γονάτων, γόνασι.

The poets have G. γουνός, D. γουνί, Plur. N. A. V. γοῦνα, G. γούνων.

γυνή, ἦ, *woman*. The rest is from ΓΥΝΑΙΞ (oxytone), γυναικός, γυναικί, γυναικα, γύναι, Dual γυναικε, γυναικοῖν, Plur. γυναικες, γυναι-

κῶν, γυναιξί, γυναῖκας, γυναι-  
κεις.

The genitive and dative of all the numbers take the accent on the last syllable, contrary to the rule (§ 35. N. 2).

δαῖς, ἴδος, ἦ, *fight*, regular.  
From ΔΑΣ, D. δαῖ.

ΔΙΣ, see Ζεύς.

δόρυ, τό, *spear*. The rest is from ΔΟΡΑΣ, δόρατος, δόρατι, Dual δοράτε, δοράτιον, Plur. δόρατα, δοράτιον, δόρασι.

The poets have G. δορός, δουρός, D. δορί, δουρί, Dual δοῦρε, Plur. N. δοῦρα, G. δοῦρων, D. δοῦρεσσι (Epic).  
δορυζόος, ου, ό, *spear-polisher*, regular. From ΔΟΡΤΖΟΣ, V. δορυζέ.

εἰκών, όνος, ἦ, *image*, regular.  
From ΕΙΚΩ, G. εἰκούς, A. εἰκώ, A. Plur. εἰκοῦς.

Ζεύς, ό, *Jupiter*, V. Ζεῦ. From ΔΙΣ, G. Διός, D. Διί, A. Δία. (§ 37. R. 1.)

Ζήν, ό, G. Ζηρός, D. Ζηνί, A. Ζήν, = preceding.

θεράπων, όντος, ό, *attendant*, regular. From ΘΕΡΑΨ, A. θέραπα, N. Plur. θέραπες.

ἰχώρ, ῶρος, *ichor*, regular. Acc. Sing. also ἰχῶ.

κάλως, ω or ωος, ό, *cable*. From ΚΑΛΟΣ, Plur. N. κάλοι, A. κάλους.

κάρᾱ Ionic κάρη, τό, *head*, G. κάρητος, D. κάρητι, κάρᾱ, N. Plur. κάρᾱ. From ΚΡΑΣ, G. κρατός, D. κρατί, A. τὸ or τὸν κῤᾶτα, Plur. G. κράτων, D. κρασί. From ΚΡΑΑΣ, G. κράατος, D. κράατι, Plur.

N. κῤᾶτα, A. τοὺς κῤᾶτας. From ΚΑΡΗΑΣ, G. καρήατος, D. καρήατι, Plur. καρήατα.

κλάδος, ου, ό, *bough*, regular. From ΚΛΑΣ, D. κλαδί, D. Plur. κλάδεσι (Epic).

κοινωνός, ου, ό, *partaker*, regular. From ΚΟΙΝΩΝ, Plur. N. κοινῶνες, A. κοινῶνας.

ΚΡΑΑΣ, ΚΡΑΣ, see κάρᾱ.

κρίνον, ου, τό, *lily*, regular. From ΚΡΙΝΟΣ, Plur. N. κρίνεα, D. κρίνεσι.

κρόκη, ης, ἦ, *woof*, regular. From ΚΡΟΞ, A. κρόκα.

λᾶς contracted λᾶς, ό, *stone*, G. λάας λᾶος, D. λάᾱ λᾱῖ, A. λᾶαν λᾶν, Dual. λάαε λᾶε, Plur. N. λάαες λᾶες, G. λαάων λάων, D. λάεσσι (Epic). From ΛΑΑΣ (—), G. λάου.

μάρτυς, ό, *witness*, A. μάρτυν, D. Plur. μάρτυσι. From ΜΑΡΤΥ, μάρτυρος, μάρτυρι, &c.

μάστιξ, γος, ἦ, *scourge*, regular. From ΜΑΣΤΙΣ, D. μᾶστῖ (contracted from μᾶστι), A. μᾶστιν.

ὄνειρον, τό, *dream*. The rest is from ΟΝΕΙΡΑΣ, ὀνείρατος, ὀνείρατι, Dual ὀνείρατε, ὀνείράτιον, Plur. ὀνείρατα, ὀνείράτιον, ὀνείρασι.

οὖς, τό, *ear*. The rest is from the Doric ὠς, ὠτός, ὠτί, Dual ὠτε, ὠτοῖν, Plur. ὠτα, ὠτων, ὠσί.

πρέσβυς, ό, *old man*, A. πρέσβυν, V. πρέσβυ. The rest is from πρεσβύτης, ου.

In Hesiod a Nom. Plur. πρέσβηες occurs.



πρέσβυς, ὁ, *ambassador*, Plur.

N. A. V. πρέσβεις, G. πρέσβων, D. πρέσβει. The rest is from πρεσβευτής, οὔ.

πρόσωπον, οὐ, τὸ, *face*, regular.

From ΠΡΟΣΩΠΑΣ, Plur.

N. προσώπατα, D. προσώπασι.

πρόχοος, οὐ, ἡ, *ewer*, regular.

From ΠΡΟΧΟΤΣ, D. Plur.

πρόχουσι (like βουσί from βοῦς).

πῦρ, πυρός, πυρί, τὸ, *fire*. From

ΠΥΡΟΝ, Plur. N. A. πυρά,

G. πυρῶν, D. πυροῖς.

σκάω, τὸ. The rest is from

ΣΚΑΣ, σκατός, σκατί, &c.

σταγών, ὄνος, ἡ, *drop*, regular.

From ΣΤΑΣ, N. Plur. στά-

γες.

στίχος, οὐ, ὁ, *row*, regular.

From ἡ ΣΤΙΞ, στιχός, στιχί, &c.

ταώς, ὦ, ὁ, *peacock*, regular.

From ΤΑΟΣ, N. Plur. ταοί.

ὔδωρ, τὸ, *water*. The rest is

from ΤΛΑΣ, ὔδατος, ὔδατι,

&c.

From ὔδος, D. Sing. ὔδει

(Epic).

υῖός, οὔ, ὁ, *son*, regular. From

ΤΙΕΤΣ, G. νίεος, &c. like

βασιλεύς. From ΤΙΣ come

the Epic G. υῖος, D. υῖι, A.

υῖα, Dual. υῖε, Plur. N. υῖες,

D. νίεσι and νιάσι, A. νίας.

ὑσμίνη, ης, ἡ, *battle*, regular.

From ΤΣΜΙΣ, D. ὑσμῖνι.

χελιδών, ὄνος, ἡ, *swallow*, regu-

lar. From ΧΕΛΙΑΩ, V.

χελιδοῖ.

ῶς, see οὔς.

2. Nouns, which have only one nominative, but more than one form for any of the other cases, are anomalous. Such are the following :

ἄλως, ω or ωος, ἡ, *threshing-floor*.

γέλως, ω or ωτος, ὁ, *laughter*.

θέμις, ιος or ιτος or ιδος or

ιστος, ἡ, *justice*.

ιδρώς, ὦ or ὠτος, ὁ, *sweat*.

κλεῖς, ειδός, ἡ, *key*. Also Acc.

Sing. κλεῖν, A. V. Plur.

κλεῖς.

μήτρως, ω or ωος, ὁ, *maternal*

uncle.

μύκης, οὐ or ητος, ὁ, *mushroom*.

ὄρνις, ἰθος, ἄ, ἡ, *bird*, regular.

In the Plur. also N. A. ὄρ-

νις or ὄρνεις, G. ὄρνων.

πάτρως, ω or ωος, ὁ, *paternal*

uncle.

σής, εός or ητός, ὁ, *moth*.

χείρ, χειρός and χερός, ἡ, *hand*,

D. Plur. always χερσί. The

forms G. χερός, D. χερί, Dual

χειροῖν, are poetic.

NOTE 1. All proper names in ης gen. εος (§ 42), have η or ην in the *accusative singular*. E. g.

Ἀριστοφάνης, εος acc. Ἀριστοφάνη and ην.

NOTE 2. Some nouns in ις have ιδος or ιος in the *genitive*. E. g.

μῆνις, gen. μῆνιδος or μῆνιος, *resentment*.

NOTE 3. In the Ionic dialect, the *accusative singular* of nouns in ης gen. ου, often ends in εα. E. g. Γύγης, ου, acc. Γύγεα for Γύγην.

NOTE 4. A few proper names in ης, ους, and υς, are declined according to the following examples :

Ἰαννῆς, G. Ἰαννῆ, D. Ἰαννῆ, A. Ἰαννῆν, V. Ἰαννῆ.  
 Γλοῦς, G. Γλοῦ, D. Γλοῦ, A. Γλοῦν, V. Γλοῦ.  
 Διονῦς, G. Διονῦ, D. Διονῦ, A. Διονῦν, V. Διονῦ.

## DEFECTIVE NOUNS.

§ 47. Defective nouns are those of which only some of the cases are in use. Such are the following :

ἐτῆλαι, ων, οἱ, <i>Etesian winds</i> . No singular.	Ὀλύμπια, ων, τὰ, <i>Olympic games</i> . No singular.
ῆρα, an A. Plur. used only in the formula, ῆρα φέρειν, <i>to show favor</i> .	ὄναρ, τὸ, <i>dream</i> , used only in the N. and A. Sing. V
Ἰσθμια, ων, τὰ, <i>Isthmian games</i> . No singular.	ὈΣ or ΟΣΣΟΝ, τὸ, <i>eye</i> , Dual N. A. ὄσσε, Plur. G. ὄσσω, D. ὄσσοις, old ὄσσοισι.
λίς, ὁ, <i>lion</i> , A. λίν.	ὄφελος, τὸ, <i>advantage</i> , used only in the N. Sing.
ΛΙΣ, ὁ, <i>fine linen</i> , D. λιτί, A. λιτα.	Πύθια, ων, τὰ, <i>Pythian games</i> . No singular.
μάλη, ης, ἡ, <i>armpit</i> , used only in the phrase ὑπὸ μάλης, <i>under the arm, clandestinely</i> .	τάν, used only in the formula ὦ τάν, <i>O thou</i> .
Νέμεα, ων, τὰ, <i>Nemean games</i> . No singular.	ῦπαρ, τὸ, <i>waking</i> , as opposed to ὄναρ, used only in the N. and A. Sing.
ΝΙΨ, ἡ, <i>snow</i> , only A. νίφα.	

## ADJECTIVES.

§ 48. 1. In adjectives of *three endings*, the feminine is always of the first declension; the masculine and the neuter are either of the second or of the third.

2. Adjectives of *two endings* are either of the second or of the third declension; the feminine is the same with the masculine.

3. Adjectives of *one ending* are either of the first or of the third declension. Such adjectives are either masculine, feminine, or common.

### ADJECTIVES IN *ος*.

§ 49. 1. Most adjectives in *ος* have three endings, *ος, η, ον*.  
E. g. σοφός, σοφή, σοφόν.

When *ος* is preceded by a vowel or by *ρ*, the feminine has *ᾱ* instead of *η*. E. g. ἄξιος, ἄξια, ἄξιον· μακρός, μακρά, μακρόν.

S.	ὁ (wise)	ἡ (wise)	τὸ (wise)
N.	σοφός	σοφή	σοφόν
G.	σοφοῦ	σοφῆς	σοφοῦ
D.	σοφῷ	σοφῇ	σοφῷ
A.	σοφόν	σοφήν	σοφόν
V.	σοφέ	σοφή	σοφόν
D.			
N.A.V.	σοφῶ	σοφά	σοφῶ
G. D.	σοφοῦν	σοφαῖν	σοφοῦν
P.			
N.	σοφοί	σοφαί	σοφά
G.	σοφῶν	σοφῶν	σοφῶν
D.	σοφοῖς	σοφαῖς	σοφοῖς
A.	σοφούς	σοφάς	σοφά
V.	σοφοί	σοφαί	σοφά

So all PARTICIPLES in *ος*. E. g. τυπτόμενος, τυπτομένη, τυπτόμενον.

S.	ὁ (worthy)	ἡ (worthy)	τὸ (worthy)
N.	ἄξιος	ἄξια	ἄξιον
G.	ἄξιου	ἄξιας	ἄξιου
D.	ἄξιῳ	ἄξια	ἄξιῳ
A.	ἄξιον	ἄξιαν	ἄξιον
V.	ἄξιε	ἄξια	ἄξιον
D.			
N.A.V.	ἄξιῳ	ἄξια	ἄξιῳ
G. D.	ἄξιων	ἄξιαν	ἄξιων

P.

N.	ἄξιοι	ἄξιαί	ἄξια
G.	ἄξίων	ἄξίων	ἄξίων
D.	ἄξίοις	ἄξίαις	ἄξίοις
A.	ἄξιους	ἄξιας	ἄξια
V.	ἄξιοι	ἄξιαί	ἄξια

NOTE 1. Adjectives in ος have η in the feminine. Except when ος is preceded by ρ. E. g.

ἀπλόος, ἀπλόη, ἀπλόον  
ἀθρόος, ἀθρόα, ἀθρόον.

2. Many adjectives in ος have only two endings, ος, ον. E. g. ἥσυχος, ἥσυχον.

Particularly, compound adjectives in ος have two endings E. g. ἐπιζήμιος, ἐπιζήμιον.

But compound adjectives in χος have three endings.

S.	ὁ, ἡ (quiet)	τὸ (quiet)
N.	ἥσυχος	ἥσυχον
G.	ἥσύχου	ἥσύχου
D.	ἥσυχῳ	ἥσυχῳ
A.	ἥσυχον	ἥσυχον
V.	ἥσυχῃ	ἥσυχον
D.		
N.A.V.	ἥσυχῳ	ἥσυχῳ
G. D.	ἥσυχοιν	ἥσυχοιν
P.		
N.	ἥσυχοι	ἥσυχαι
G.	ἥσυχῶν	ἥσυχῶν
D.	ἥσυχοις	ἥσυχοις
A.	ἥσυχους	ἥσυχαι
V.	ἥσυχοι	ἥσυχαι

NOTE 2. In Attic writers and in the poets, many adjectives in ος, which commonly have three endings, are found with only two. E. g. ὁ, ἡ ἐλεύθερος, τὸ ἐλεύθερον, free.

NOTE 3. The ending α of the feminine is long. Except the feminine of διος, divine, and a few others.

NOTE 4. For the ACCENT of the genitive plural of the feminine of barytone adjectives and participles in ος, see above (§ 31. N. 2).



3. Adjectivum in εος, εα, εον, and οος, οη, οον, are contracted (§§ 32 : 34). E. g.

χρύσεος χρυσοῦς, χρυσεῖα χρυσῆ, χρύσειον χρυσοῦν, G. χρυσείου χρυσοῦ, χρυσεῖας χρυσῆς, golden.

ἀργύρεος ἀργυροῦς, ἀργυρεῖα ἀργυρᾶ, ἀργύρεον ἀργυροῦν, G. ἀργυρείου ἀργυροῦ, ἀργυρεῖας ἀργυρᾶς, of silver.

ἀπλός ἀπλοῦς, ἀπλόη ἀπλῆ, ἀπλόον ἀπλοῦν, G. ἀπλόου ἀπλοῦ, ἀπλόης ἀπλῆς, simple.

NOTE 5. For the ACCENT of some of the contracted forms of adjectives in εος, εος, see above (§ 34. N. 2).

### ADJECTIVES IN ΩΣ.

§ 50. Adjectives in ως have two endings, ως, ων. They are declined like νεώς and ἀνώγειον (§ 33). E. g. εὐγεως, εὐγεων.

S. ὁ, ἡ (fertile) τὸ (fertile)

N. εὐγεως εὐγεων

G. εὐγεω εὐγεω

D. εὐγεω εὐγεω

A. εὐγεων εὐγεων

V. εὐγεως εὐγεων

D.

N.A.V. εὐγεω εὐγεω

G. D. εὐγεων εὐγεων

P.

N. εὐγεω εὐγεω

G. εὐγεων εὐγεων

D. εὐγεως εὐγεως

A. εὐγεως εὐγεω

V. εὐγεω εὐγεω

### ADJECTIVES IN ΤΣ.

§ 51. Adjectives in τς, gen. εος, have three endings, τς, εια, υ. E. g. γλυκός, γλυκεῖα, γλυκύ.

S. ὁ (sweet) ἡ (sweet) τὸ (sweet)

N. γλυκός γλυκεῖα γλυκύ

G. γλυκέος γλυκείας γλυκέος

D. γλυκεῖ γλυκεῖ γλυκεῖα γλυκεῖ γλυκεῖ

A. γλυκύν γλυκεῖαν γλυκύ

V. γλυκύ γλυκεῖα γλυκύ

**D.**

N.A.V. γλυκέε

γλυκεία

γλυκέε

G. G. γλυκέοιν

γλυκείαιν

γλυκέοιν

**P.**

N. γλυκέες γλυκεῖς

γλυκεῖαι

γλυκέα

G. γλυκέων

γλυκειῶν

γλυκέων

D. γλυκέσι(ν)

γλυκείαις

γλυκέσι(ν)

A. γλυκέας γλυκεῖς

γλυκείας

γλυκέα

V. γλυκέες γλυκεῖς

γλυκεῖαι

γλυκέα

NOTE 1. The Ionics make fem. *έα* or *έη*. E. g. βαθύς, βαθεία or βαθέη.

NOTE 2. The poets sometimes have mas. and fem. *υς*, neut. *υ*. E. g. ὄ, ἡ ἡδύς, τὸ ἡδύ.

ADJECTIVES IN *ΗΣ* AND *ΙΣ*.

§ 52. 1. Adjectives in *ης*, gen. *εος*, have two endings, *ης*, *ες*. E. g. ἀληθής, ἀληθές.

S. ὁ, ἡ (true)

τὸ (true)

N. ἀληθής

ἀληθές

G. ἀληθέος

ἀληθοῦς

ἀληθέος

ἀληθοῦς

D. ἀληθεῖ

ἀληθεῖ

ἀληθεῖ

ἀληθεῖ

A. ἀληθεία

ἀληθῆ

ἀληθές

V. ἀληθες

ἀληθές

**D.**

N.A.V. ἀληθεῖ

ἀληθῆ

ἀληθεῖ

ἀληθῆ

G. D. ἀληθείοιν

ἀληθοῖν

ἀληθείοιν

ἀληθοῖν

**P.**

N. ἀληθείες

ἀληθεῖς

ἀληθεία

ἀληθῆ

G. ἀληθείων

ἀληθῶν

ἀληθείων

ἀληθῶν

D. ἀληθείσι(ν)

ἀληθείσι(ν)

A. ἀληθείας

ἀληθεῖς

ἀληθεία

ἀληθῆ

V. ἀληθείες

ἀληθεῖς

ἀληθεία

ἀληθῆ

2. Adjectives in *ις*, gen. *ιος*, have two endings, *ις*, *ι*. E. g. ἴδρις, ἴδρι, G. ἴδριος, knowing.

ADJECTIVES IN *ΑΣ*, *ΕΙΣ*, *ΗΝ*, *ΟΤΣ*, *ΤΣ*, *ΩΝ*, *ΩΣ*.

§ 53. 1. Adjectives in *ας*, gen. *αντος*, have three endings, *ας*, *αυσα*, *αν*. E. g. πᾶς, πᾶσα, πᾶν.

S.	ὅ (all)	ἡ (all)	τὸ (all)
N.	πᾶς	πᾶσα	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντα	πᾶσαν	πᾶν
V.	πᾶς	πᾶσα	πᾶν
D.	(4)		
N.A.V.	πάντε	πάσα	πάντε
G.D.	πάντοιν	πάσαιν	πάντοιν
P.			
N.	πάντες	πᾶσαι	πάντα
G.	πάντων	πασῶν	πάντων
D.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
A.	πάντας	πάσας	πάντα
V.	πάντες	πᾶσαι	πάντα

So all PARTICIPLES in *ās*. E. g. τύψας, τύψασα, τύψαν, G. τύψαντος. οὐκ εἶμι

REMARK 1. These two adjectives in *ās*, μέλας and τάλας, have *αινα* in the feminine. Thus,

μέλας, μέλαινα, μέλαν, G. μέλανος, *black*.  
τάλας, τάλαινα, τάλαν, G. τάλανος, *unfortunate*.

2. Adjectives in *εις*, gen. εντος, have three endings, *εις*, *εσσα*, *εν*. E. g. χαρίεις, χαρίεσσα, χαρίεν.

S.	ὁ (graceful)	ἡ (graceful)	τὸ (graceful)
N.	χαρίεις	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαριέσσης	χαρίεντος
D.	χαρίεντι	χαριέσσει	χαρίεντι
A.	χαρίεντα	χαριέσσαν	χαρίεν
V.	χαρίεν	χαρίεσσα	χαρίεν
D.			
N.A.V.	χαρίεντε	χαριέσσα	χαρίεντε
G.D.	χαριέντοιν	χαριέσσαιν	χαριέντοιν
P.			
N.	χαρίεντες	χαριέσσαι	χαρίεντα
G.	χαριέντων	χαριέσσων	χαριέντων
D.	χαριέσι(ν)	χαριέσσαις	χαριέσι(ν)
A.	χαριέντας	χαριέσσας	χαριέντα
V.	χαρίεντες	χαριέσσαι	χαρίεντα

NOTE 1. The endings *ῆεις*, *ῆεσσα*, *ῆεν*, are contracted into *ῆς*, *ῆσσα*, *ῆν*. E. g.

*τιμήεις* *τιμῆς*, *τιμήεσσα* *τιμῆσσα*, *τιμῆεν* *τιμῆν*, G. *τιμήεντος* *τιμῆντος*, *valuable*.

The endings *όεις*, *όεσσα*, *όεν*, are contracted into *ούς*, *ούσσα*, *ούν*. E. g.

*πλακόεις* *πλακούς*, *πλακόεσσα* *πλακοῦσσα*, *πλακόεν* *πλακούν*, G. *πλακόεντος* *πλακοῦντος*, *flat*.

REMARK 2. The *dative plural* of adjectives in *us* forms an exception to the general rule (§ 12. 5).

3. Participles in *είς* have three endings, *είς*, *εῖσα*, *έν*. E. g. *τιθείς*, *τιθεῖσα*, *τιθέν*.

S.	ὁ (placing)	ῆ (placing)	τὸ (placing)
N.	τιθείς	τιθεῖσα	τιθέν
G.	τιθέντος	τιθείσης	τιθέντος
D.	τιθέντι	τιθείσῃ	τιθέντι
A.	τιθέντα	τιθεῖσαν	τιθέν
V.	τιθείς	τιθεῖσα	τιθέν
D.	τιθέντι	τιθείσῃ	τιθέντι
N.A.V.	τιθέντι	τιθεῖσα	τιθέντι
G. D.	τιθέντοι	τιθείσαι	τιθέντοι
P.	τιθέντες	τιθεῖσαι	τιθέντα
N.	τιθέντες	τιθεῖσαι	τιθέντα
G.	τιθέντων	τιθεισῶν	τιθέντων
D.	τιθείσι(ν)	τιθείσαις	τιθείσι(ν)
A.	τιθέντας	τιθείσας	τιθέντα
V.	τιθέντες	τιθεῖσαι	τιθέντα

4. There are but two adjectives in *ην*· ὁ *τέρην*, ἡ *τέρινα*, τὸ *τέρεν*, G. *τέρενος*, *tender*; and ὁ *ἄρην* or *ἄρῆν*, τὸ *ἄρεν* or *ἄρῆν*, G. *ἄρενος* or *ἄρῆνος*, *male*.

5. Participles in *ούς* have three endings, *ούς*, *ούσα*, *όν*. E. g. *διδούς*, *διδούσα*, *διδόν*.

S.	ὁ (giving)	ῆ (giving)	τὸ (giving)
N.	διδούς	διδούσα	διδόν
G.	διδόντος	διδούσης	διδόντος
D.	διδόντι	διδούσῃ	διδόντι
A.	διδόντα	διδούσαν	διδόν
V.	διδούς	διδούσα	διδόν



**D.**

N.A.V.	διδόντε	διδούσα	διδόντε
G. D.	διδόντοιν	διδούσαιν	διδόντοιν

**P.**

N.	διδόντες	διδούσαι	διδόντα
G.	διδόντων	διδουσῶν	διδόντων
D.	διδούσι(ν)	διδούσαις	διδούσι(ν)
A.	διδόντας	διδούσας	διδόντα
V.	διδόντες	διδούσαι	διδόντα

6. Participles in *ύς* have three endings, *ύς*, *ύσα*, *ύν*. E. g.  
*δεικνύς*, *δεικνύσα*, *δεικνύν*.

S.	ὁ (showing)	ἡ (showing)	τὸ (showing)
N.	δεικνύς	δεικνύσα	δεικνύν
G.	δεικνύτος	δεικνύσης	δεικνύντος
D.	δεικνύτι	δεικνύῃ	δεικνύτι
A.	δεικνύντα	δεικνύσαν	δεικνύν
V.	δεικνύς	δεικνύσαι	δεικνύν

**D.**

N.A.V.	δεικνύντε	δεικνύσα	δεικνύντε
G. D.	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν

**P.**

N.	δεικνύντες	δεικνύσαι	δεικνύντα
G.	δεικνύντων	δεικνυσῶν	δεικνύντων
D.	δεικνύσι(ν)	δεικνύσαις	δεικνύσι(ν)
A.	δεικνύντας	δεικνύσας	δεικνύντα
V.	δεικνύντες	δεικνύσαι	δεικνύντα

7. Adjectives in *ων*, gen. *οντος*, have three endings, *ων*, *ουσα*,  
*ον*. E. g. *ἐκών*, *ἐκούσα*, *ἐκόν*.

S.	ὁ (willing)	ἡ (willing)	τὸ (willing)
N.	ἐκών	ἐκούσα	ἐκόν
G.	ἐκόντος	ἐκούσης	ἐκόντος
D.	ἐκόντι	ἐκούῃ	ἐκόντι
A.	ἐκόντα	ἐκούσαν	ἐκόν
V.	ἐκών	ἐκούσαι	ἐκόν

**D.**

N.A.V.	ἐκόντε	ἐκούσα	ἐκόντε
G. D.	ἐκόντοιν	ἐκούσαιν	ἐκόντοιν

P.

N.	ἐκόντες	ἐκούσαι	ἐκόντα
G.	ἐκόντων	ἐκουσῶν	ἐκόντων
D.	ἐκουσί(ν)	ἐκούσαις	ἐκουσί(ν)
A.	ἐκόντας	ἐκούσας	ἐκόντα
V.	ἐκόντες	ἐκούσαι	ἐκόντα

So all PARTICIPLES in *ων*. E. g. *τύπων, τύπουσα, τύπων*,  
G. *τύποντος· φιλέων, φιλέουσα, φιλέον*, G. *φιλέοντος*, contracted  
*φιλῶν, φιλοῦσα, φιλοῦν*, G. *φιλοῦντος*.

NOTE 2. The *feminine* of adjectives in *ας, ις, υς, ως*, gen. *ινος*, is formed by dropping *ος* of the genitive, and annexing *σα*. E. g.

<i>πᾶς, παντός</i>	fem.	<i>πᾶσα</i> (§ 12. 5)
<i>τιθίς, τιθίντος</i>	"	<i>τιθίσα</i> (ibid.)
<i>διδούς, διδόντος</i>	"	<i>διδούσα</i> (ibid.)
<i>δικνύς, δικνύντος</i>	"	<i>δικνύσα</i> (ibid.)
<i>ικάν, ικόντος</i>	"	<i>ικούσα</i> (ibid.)
<i>χαρίης, χαρίντος</i>	"	<i>χαρίσσα</i> (§ 12. N. 2).

8. Adjectives in *ων*, gen. *ονος*, have two endings, *ων, ον*.  
E. g.

S. <i>ὁ, ἡ</i> ( <i>ripe</i> )	<i>τὸ</i> ( <i>ripe</i> )
N. <i>πέπων</i>	<i>πέπον</i>
G. <i>πέπονος</i>	<i>πέπονος</i>
D. <i>πέπονι</i>	<i>πέπονι</i>
A. <i>πέπονα</i>	<i>πέπον</i>
V. <i>πέπον</i>	<i>πέπον</i>

D.

N.A.V. <i>πέπονα</i>	<i>πέπονι</i>
G. D. <i>πεπόνοιν</i>	<i>πεπόνοιν</i>

P.

N. <i>πέπονες</i>	<i>πέπονα</i>
G. <i>πεπόνων</i>	<i>πεπόνων</i>
D. <i>πέποσι(ν)</i>	<i>πέποσι(ν)</i>
A. <i>πέπονας</i>	<i>πέπονα</i>
V. <i>πέπονες</i>	<i>πέπονα</i>

9. Participles in *ώς* have three endings, *ώς, νῖα, ὅς*. E. g.  
*τετυφώς, τετυφῦα, τετυφός*, *having struck*.

S.	ὁ	ἡ	τὸ
N.	τετυφώς	τετυφύια	τετυφός
G.	τετυφότης	τετυφύιας	τετυφότης
D.	τετυφότηι	τετυφύια	τετυφότηι
A.	τετυφότηα	τετυφύϊαν	τετυφός
V.	τετυφώς	τετυφύια	τετυφός

## D.

N.A.V.	τετυφότε	τετυφύια	τετυφότη
G D.	τετυφότηοιν	τετυφύϊαιν	τετυφότηοιν

## P.

N.	τετυφότες	τετυφύϊαι	τετυφότα
G.	τετυφότηων	τετυφύϊων	τετυφότηων
D.	τετυφόσι(ν)	τετυφύϊαις	τετυφόσι(ν)
A.	τετυφότας	τετυφύιας	τετυφότα
V.	τετυφότες	τετυφύϊαι	τετυφότα

## ADJECTIVES OF ONE ENDING.

§ 54. The following are some of the adjectives which have only one ending: ὁ ἀβλής, ἡτος· ὁ, ἡ ἀβρώς, ὤτος· ὁ, ἡ ἀγνώς, ὤτος· ὁ, ἡ ἀδμής, ἡτος· ὁ, ἡ αἰγίλις, πος· ὁ, ἡ αἰθωψ, πος· ὁ αἰθων, ωνος· ὁ ἀκμής, ἡτος· ὁ, ἡ ἀναλκίς, ιδος· ὁ, ἡ ἀπτήν, ἡνος· ὁ, ἡ ἀργής, ἡτος οἱ ἔτος· ὁ, ἡ ἄρπαξ, γος· ὁ βλάξ, κός· ὁ, ἡ δρομάς, ἄδος· ὁ ἐθελοντής, οὐ· ὁ, ἡ ἐπήλυξ, γος· ὁ, ἡ ἔπηλυς, υδος· ἡ ἐπίτεξ, κος· ὁ, ἡ εὖρην, ινος· ὁ, ἡ εὐώψ, πος· ὁ, ἡ ἥλιξ, κος· ὁ, ἡ ἡμιθνής, ἡτος· ὁ, ἡ ἱππας, ἄδος· ὁ μάκαρ, αρος· ὁ, ἡ μακραίων, ωνος· ὁ, ἡ μακραύχην, ερος· ὁ, ἡ μῶνυξ, χος· ὁ, ἡ νομάς, ἄδος· ὁ, ἡ παραβλώψ, πος· ὁ, ἡ παραπλήξ, γος· ὁ πένης, ητος· ὁ πολυαῖξ, κος· ὁ προβλής, ἡτος· ὁ, ἡ σποράς, ἄδος· ὁ, ἡ φοίνιξ.

Add to these the compounds of θρήξ, θώραξ, πῦις, χεῖρ. E. g. ὁ ὀρθόθρηξ, τρηχος· ὁ, ἡ καλλίπαις, αιδος· ὁ, ἡ μακρόχειρ, ειρος.

NOTE. Some of these are also used as *neuters*, but only in the *genitive* and *dative*.

## COMPOUND ADJECTIVES.

§ 55. Compound adjectives, of which the last component part is a *substantive*, follow the declension of that substantive.

Such adjectives may have a neuter, when it can be formed after the same analogy. E. g.

εὐχαρις, ι, G. ιτος, *graceful*, from εὖ, χάρις, ιτος  
 εὐελπις, ι, G. ιδος, *hopeful*, from εὖ, ἐλπίς, ιδος  
 δίπους, ουν, G. οδος, *two-footed*, from δῖς, ποῦς, ποδός  
 ἄδακρυς, υ, G. νος, *tearless*, from ἄ-, δάκρυ, νος  
 εὐδαιμών, ον, G. ονος, *happy*, from εὖ, δαίμων, ονος  
 μεγαλήτωρ, ορ, G. ορος, *magnanimous*, from μέγας, ἥτορ.

NOTE 1. The compounds of πόλις generally have ιδος in the genitive. E. g.

ἄπολις, ι, G. ιδος, *vagabond*.

NOTE 2. The compounds of μήτηρ, πατήρ, and φρήν *mind*, change η into ω. E. g.

ἄμήτωρ, ορ, G. ορος, *motherless*  
 ἀπάτωρ, ορ, G. ορος, *fatherless*  
 σάφρων, ον, G. ορος, *discreet*.

NOTE 3. The compounds of γέλως, *laughter*, and κέρας, *horn*, are either of the second or third declension. E. g.

φιλόγελως, ων, G. ω or ωτος, *fond of laughter*  
 τρίκερως, ων, G. ω or ωτος, *having three horns*.

## ANOMALOUS AND DEFECTIVE ADJECTIVES.

§ 56. The following list contains most of the anomalous and defective adjectives.

εὖς and ἡῦς, neut. εὖ and ἡῦ, *good*, G. ἐῆος, A. εἶν and ἡῦν, neut. Plur. G. εἰῶν, *of good things*.

The neuter εὖ, contracted from εῦ, means, *well*.

ζῶς, Nom. mas. *living, alive*. The rest is from the regular ζωός, ἡ, ὄν.

μέγας, μεγάλη, μέγα, *great*, is declined in the following manner :

S.	ὁ ( <i>great</i> )	ἡ ( <i>great</i> )	τὸ ( <i>great</i> )
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μεγάλε	μεγάλη	μέγα
D.			
N.A.V.	μεγάλω	μεγάλα	μεγάλω
G. D.	μεγάλουιν	μεγάλαιιν	μεγάλουιν



*P.*

N.	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα
V.	μεγάλοι	μεγάλαι	μεγάλα

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from the obsolete *ΜΕΓΑΛΙΟΣ*.

The vocative singular *μεγάλε* is very rare.

*πλέως*, *full*, borrows its feminine from *πλέος*. Thus, *πλέως*, *πλέα*, *πλέων*. In composition it has only two endings, *ως*, *ων*, (§ 50.)

*πολύς*, *πολλή*, *πολύ*, *much*, is declined as follows :

<i>S.</i>	<i>ὁ (much)</i>	<i>ἡ (much)</i>	<i>τὸ (much)</i>
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῶ	πολλῇ	πολλῶ
A.	πολύν	πολλήν	πολύ
<i>P.</i>	<i>(many)</i>	<i>(many)</i>	<i>(many)</i>
N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλοῦς	πολλάς	πολλά

The dual is of course wanting.

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from *πολλός*, *ή*, *όν*, which is used by the Ionians.

The epic poets decline *πολύς* like *γλυκύς* : thus, *πολύς*, *πολεῖα*, *πολύ*, G. *πολέος*.

*πραῖος*, *meek*, borrows its feminine and neuter from *πραῦς*, *πραεῖα*, *πραῦ*, G. *πραεῖος*.

*σῶς*, *ὁ*, *ἡ*, *safe*, neut. *σῶν*, A. *σῶν*, A. Plur. *σῶς*, neut. Plur. *σᾶ*, the rest from the regular *σῶος*, *α*, *ον*. The feminine *σᾶ* is rare.

*φροῦδος*, *η*, *ον*, *gone*, used only in the Nominative, of all genders and numbers.

## DEGREES OF COMPARISON.

## COMPARISON BY ΤΕΡΟΣ, ΤΑΤΟΣ.

§ 57. 1. Adjectives in *ος* are compared by dropping *ς*, and annexing *τερος* for the comparative, and *τατος* for the superlative. If the penult of the positive be short, *ο* is changed into *ω*. E. g.

*σοφός, wise, σοφώτερος, wiser, σοφώτατος, wisest*  
*ἄτιμος, dishonored, ἀτιμότερος, ἀτιμότατος*  
*σεμνός, venerable, σεμνότερος, σεμνότατος.*

NOTE 1. In general, *ο* remains unaltered when it is preceded by a mute and a liquid. (§ 17. 3.) E. g. *πυκνός, dense, πυκνότερος, πυκνότατος.*

REMARK 1. In a few instances Homer changes *ο* into *ω* even when the penult of the positive is long. E. g. *κακέξινος, κακέξινώτερος.*

NOTE 2. A few adjectives in *ος* are compared according to the following examples:

*φίλος, φίλιτερος, φίλιτατος*  
*μέσος, μεσαίτερος, μεσαίτατος*  
*σπουδαῖος, σπουδαιότερος, σπουδαιέστατος*  
*ὀψοφάγος, ὀψοφαγίστερος, ὀψοφαγίστατος.*

REMARK 2. Those in *οος* are always compared by *εστερος, εστατος*. E. g.

*ἁπλός, ἁπλοέστερος, ἁπλοέστατος, contracted ἁπλούστερος, ἁπλούστατος.*

2. Adjectives in *υς*, gen. *εος*, are compared by dropping *ς*, and annexing *τερος, τατος*. E. g.

*ὀξύς, sharp, ὀξύτερος, ὀξύτατος.*

3. These two adjectives, *μέλας* and *τάλας*, drop *ος* of the genitive, and annex *τερος, τατος*. Thus,

*μέλας, ανος, μελάντερος, μελάντατος*  
*τάλας, ανος, ταλάντερος, ταλάντατος.*

4. Adjectives in *ης* gen. *εος*, and *εις* gen. *εντος*, shorten *ης* and *εις* into *ες*, and annex *τερος, τατος*. E. g.

*ἀληθής, ἀληθέστερος, ἀληθέστατος*  
*χαρίεις, χαριέστερος, χαριέστατος.*

NOTE 3. Ψευδής, *false*, has also comparative ψευδίστερος.

Πίνης, *poor*, follows the analogy of adjectives in *ης*, gen. *ος* : thus, *πινέστερος, πινίστατος*.

5. Adjectives in *ων*, gen. *ονος*, drop *ος* of the genitive, and annex *εστερος, εστατος*. E. g.

*σώφρων, ονος, σωφρονέστερος, σωφρονέστατος*.

6. The adjectives *ἄρπαξ, ἄχαρις, βλάξ, μάκαρ*, are compared as follows :

*ἄρπαξ, γος, ἀρπαγίστερος*

*ἄχαρις, ἀχαρίστερος*

*βλάξ, κός, βλακίστερος, βλακίστατος*

*μάκαρ, μακάρτερος, μακάριτατος*.

NOTE 4. Substantives denoting an employment or character are sometimes compared like adjectives. E. g. *βασιλεύς, king, βασιλεύτερος, more kingly, βασιλεύτατος, most kingly*; *κλέπτης, thief, κλεπτίστατος, very thievish*.

NOTE 5. The pronouns do not admit of different degrees in their signification. Nevertheless the comedians, for the sake of exciting laughter, compare *αὐτός* in the following manner : *αὐτός, himself, αὐτότερος, himself-er, αὐτότατος, himself-est, ipsissimus*.

## COMPARISON BY *ΙΩΝ, ΙΣΤΟΣ*.

§ 58. 1. Some adjectives in *ος* drop this ending, and annex *ων* for the comparative, and *ιστος* for the superlative. E. g.

*ἡδύς, pleasant, ἡδίων, ἡδιστος*.

2. Comparatives in *ων* are declined according to the following example :

S. ὁ, ἡ (pleasanter)	τὸ (pleasanter)
N. ἡδίων	ἡδίον
G. ἡδίωνος	ἡδίωνος
D. ἡδίονι	ἡδίονι
A. ἡδίονα ἡδίω	ἡδίον
D.	
N. A. ἡδίονε	ἡδίονε
G. D. ἡδιόνου	ἡδιόνου
P.	
N. ἡδίονες ἡδίους	ἡδίονα ἡδίω
G. ἡδιόνων	ἡδιόνων
D. ἡδίοσι(ν)	ἡδίοσι(ν)
A. ἡδίονας ἡδίους	ἡδίονα ἡδίω

Observe, that the accusative singular masculine and feminine, and the nominative and accusative plural of all genders, drop the *ν*, and contract the two last syllables.

NOTE 1. A few adjectives in *ος* form their comparative by dropping the last syllable of the positive and annexing *σσων* or *ττων*. E. g.

παχύς, fat, τάσσων  
βαθύς, deep, βάσσων.

NOTE 2. Κρατύς, powerful, changes *α* into *ι* or *υ* in the comparative: thus, κρατύς, κρείσσειν, κρείσσων, κρείσσειν. (§§ 58. N. 1: 2. N. 3.)

The Doric κάρρων for κρείσσων is formed in the following manner: κρατύς, κρείσσειν, κάρρων, κάρρων. (§§ 58. N. 1: 26. 2 11: 6. N.)

NOTE 3. These two adjectives, μέγας and ὀλίγος, form their comparative by dropping the last syllable, and annexing ζων. Thus μέγας, μίζων (Attic μείζων); ὀλίγος, ὀλίζων. (§ 2. N. 3.)

## ANOMALOUS AND DEFECTIVE COMPARISON.

§ 59. 1. The comparison of an adjective is *anomalous* when the adjective has, or is supposed to have, more than one positive.

2. The comparison is *defective*, when the adjective has no positive in use.

3. The following list contains most of the adjectives which are anomalous or defective in their comparison.

ἀγαθός, good	ἀμείνων	ἄριστος
	βελτίων (I. V. 58)	βέλτιστος
	κρείσσειν or κρείττων	κράτιστα
	λῶϊων or λῶϊον	λῶϊστος or λῶϊος

Ἄρειν, the proper comparative of ἄριστος, belongs to the Epic language.

For βελτίων, λῶϊων, the epic poets have βέλτιστος, λῶϊστος.

Κρατύς, the positive of κρείσσειν, κράτιστα, occurs in Homer.

For βέλτιστος, the Doric dialect has βίντιστος.

For κρείσσειν, the Ionic has κρείσσειν, and the Doric κάρρων. (§ 58. N. 2.)

The poets have κάρτιστος for κράτιστα. (§ 26. 2.)

The Epic language has also compar. φέριςτος, superl. φέριστος or φέριστος.

The regular comparative and superlative, ἀγαθώτερος, ἀγαθώτατος, do not occur in good writers.

αἰσχρός (IISXYS), ugly, αἰσχίον, αἰσχιος. The comparative αἰσχροτέρος is not much used.

ἀλγινός (AAYTS), painful, ἀλγεινότερος or ἀλγίον, ἀλγεινότητος



or ἄλγιστος. The regular forms ἀλγεινότερος, ἀλγεινότατος, are more usual in the masculine and feminine.

ἀμείνων, see ἀγαθός.

ἄρειων, ἄριστος, see ἀγαθός.

βελτίων, βέλτιστος, see ἀγαθός.

ἐλαχύς, see μικρός.

ΕΛΕΓΧΤΣ, infamous, ἐλέγχιστος. The plural of the positive occurs in Homer (Il. 4, 242: 24, 239).

ἔσχατος, last, a defective superlative.

ἐχθρός (ΕΧΘΤΣ), hostile, ἐχθρότερος or ἐχθίων, ἐχθρότατος or ἐχθιστος.

ἥκΤΣ, see κακός.

κακός, bad	κακίων	κάκιστος
	χείρων	χείριστος
	ἥσσων	ἥκιστος

The forms ἥσσων, ἥκιστος, come from ἥκΤΣ. (§ 58. N. 1.)

The regular comparative κακώτερος is poetic.

For χείρων and ἥσσων, the Ionians have χειρίων and ἥσων.

καλός (ΚΑΛΤΣ), beautiful, καλλίων, κάλλιστος. The doubling of the λ seems to be an accidental peculiarity.

κάρῳων, see ἀγαθός.

ΚΕΡΑΤΣ, crafty, κερδίων, κέρδιστος.

κρυτός, see ἀγαθός.

κυδρός (ΚΥΔΤΣ), glorious, κυδίων, κύδιστος.

κύντερος, more impudent, a defective comparative, derived from κύων, κύνός, dog.

λωΐων, λωΐστος, see ἀγαθός.

μακρός (ΜΑΚΤΣ, ΜΗΚΤΣ), long, μακρότερος and μάσσων, μακρότατος and μήκιστος. (§ 58. N. 1.)

μέγας, great, μεΐζων (Ionic μέζων), μέγιστος. (§ 58. N. 3.)

μικρός, small	ελάχισων	ελάχιστος
	μείων	μείστος
	μικρότερος	μικρότατος

The forms ελάχισων, ελάχιστος, come from ιεαχύς. (§ 58. N. 1.) The superlative μῆστος is poetic.

ὀλίγος, little, ὀλίζων, ὀλίγιστος. (§ 58. N. 3.)

οἰκτός (ΟΙΚΤΤΣ), pitiable, οἰκτίων, οἰκτιστος or οἰκτρότατος.

ὀπλότερος, younger, ὀπλότατος, youngest, Epic. It is derived from ὄπλον, weapon.

πέπων, ripe, πεπαίτερος, πεπαίτατος.

πίων, fat, πιότερος, πιότατος.

πολύς, much, πλείων or πλείων, πλείστος.

πρότερος, former, πρῶτος, first, derived from the preposition πρό, before.

ράδιος (ΡΑΤΣ), easy, ῥάων, ῥᾶστος.

The Ionians say *ῥηίδιος, ῥηίων, ῥηίστος*.

The epic poets have *ῥηίτιος, ῥηίτατος*.

*ταχύς* (ΘΑΧΤΣ), *swift*, *ταχίων* commonly *θάσσων*, *τάχιτος*.  
(§§ 14. 3: 58. N. 1.)

*ὑπέρτερος*, *higher*, *ὑπέρτατος*, *highest*, derived from the preposition *ὑπέρ*, *above*.

*ὑστέρος*, *later*, *ὑστατος*, *latest*.

*ῥψτς*, *high*, *ὑπίων*, *ὑψιστος*.

*φαάντερος*, *brighter*, *φαάντατος*, *brightest*, derived from *φαίνω*.

*φέρτερος*, *φέρτατος*, *φέριστος*, see *ἀγαθός*.

*χείρων*, *χείριτος*, *χειρίων*, see *κακός*.

NOTE. In a few instances new comparatives and superlatives are formed from adjectives, which are already in the comparative or superlative degree. E. g. *πρώτιστος* from *πρῶτος*, *χειρότερος* from *χείρων*.

## NUMERALS.

### CARDINAL NUMBERS.

§ 60. 1. The numerals *εἷς*, *δύο*, *τρεις*, and *τεσσαρες* or *τέτταρες*, are declined as follows:

S.	ὁ (one)	ἡ (one)	τὸ (one)
N.	εἷς	μία	ἓν
G.	ἐνός	μιάς	ἐνός
D.	ἐνί	μιά	ἐνί
A.	ἕνα	μίαν	ἓν

D. τὰ, τὰ, τὸ (two)

P. (two)

N. A. δύο and δύω

N. A. wanting

G. δυοῖν and δυεῖν

G. δυῶν

D. δυοῖν

D. δυοί(ν)

P. οἱ, αἱ (three)

τὰ (three)

N. τρεῖς

τρία

G. τριῶν

τριῶν

D. τριοί(ν)

τριοί(ν)

A. τρεῖς

τρία

P. οἱ, αἱ (four)

τὰ (four)

N. τέσσαρες

τέσσαρα

G. τεσσάρων

τεσσάρων

D. τεσσαροί(ν)

τεσσαροί(ν)

A. τέσσαρες

τέσσαρα

REMARK. *Δύο* is found undeclined.

2. The cardinal numbers from 5 to 100, inclusive, are indeclinable (§ 45. 2).

5. πέντε	40. τεσσαράκοντα
6. ἕξ	50. πενήκοντα
7. ἑπτὰ	60. ἑξήκοντα
8. ὀκτώ	70. ἑβδομήκοντα
9. ἑννέα	80. ὀγδοήκοντα
10. δέκα	90. ἑννεήκοντα
11. ἑνδεκα	100. ἑκατόν
12. δώδεκα	200. διακόσιοι, αι, α
13. δεκατρεῖς ὃς τρισκαίδεκα	300. τριακόσιοι, αι, α
14. δεκατέσσαρες ὃς τεσσαρεσκαίδεκα	400. τετρακόσιοι, αι, α
15. δεκαπέντε ὃς πεντεκαίδεκα	500. πεντακόσιοι, αι, α
16. δεκαῖξ ὃς ἑκκαίδεκα	600. ἑξακόσιοι, αι, α
17. δεκαεπτὰ ὃς ἑπτακαίδεκα	700. ἑπτακόσιοι, αι, α
18. δεκαοκτώ ὃς ὀκτωκαίδεκα	800. ὀκτακόσιοι, αι, α
19. δεκαεννέα ὃς ἑννεακαίδεκα	900. ἑννακόσιοι, αι, α
20. εἴκοσι(ν)	1000. χίλιοι, αι, α
21. εἴκοσι εἷς, ὃς εἷς καὶ εἴκοσι	2000. δισχίλιοι, αι, α
30. τριάκοντα	10000. μύριοι, αι, α
	20000. δισμύριοι, αι, α

NOTE 1. The compounds οὐδείς (οὐδέ, εἷς) and μηδείς (μηδέ, εἷς) have nom. plur. οὐδένες, μηδένες, *insignificant persons*.

NOTE 2. The ACCENT of the feminine μία is anomalous in the genitive and dative. (§ 31. N. 2.)

NOTE 3. Δεκατρεῖς, δεκατέσσαρες, and the first component part of τεσσαρεσκαίδεκα, are declined like τρεῖς and τέσσαρες respectively.

NOTE 4. *Thousands* are formed by prefixing the numeral adverbs (§ 62. 4) to χίλιοι.

*Tens of thousands* are formed by prefixing these adverbs to μύριοι.

NOTE 5. Instead of any number of tens + 8 or 9, a circumlocution with δίων (from δῖω, to want) is often used. E. g. Δυσὶν δίωντες εἴκοσι, *twenty wanting two*, simply *eighteen*. Ἐνὸς δίωντες τριάκοντα, *thirty wanting one*, simply *twenty-nine*.

This principle applies also to ordinals. E. g. Ἐνὸς δίων εἰκοστὸν ἔτος, *the nineteenth year*.

The participle δίων (from δῖω, *am wanting*) with its substantive is sometimes put in the genitive absolute. E. g. Πεντήκοντα μιᾷς διούσης, *forty-nine*. So with ordinals, Ἐνὸς δίωντος τριακοστῷ ἔτει, *in the twenty-ninth year*.

NOTE 6. DIALECTS. The dialectic peculiarities of the cardinal numbers are as follows:

1. Epic *ἑα* for *μία*, *ἑβ* for *ἑβί*.
2. Epic *δαιῶ*, *δαιοί*, declined throughout.
4. Ionic *τέσσαρες*, Doric *τίττες* or *τίτες*, Æolic *πίσυρες*, poetic dat. plur. *τίττασι* for *τίττασι*.
5. Doric *πίμπι*.
12. Ionic and poetic *δωδῆκα* and *δωκαίδεκα*.
14. Ionic *τεσσαρεσκαίδεκα*, indeclinable.
20. Doric *ἑκατι*, Epic *ἑίκοσι*.
- 30, 40, 80, 200, 300. Ionic *τριήκοντα*, *τεσσαρήκοντα*, *ἑγδῶκοντα*, *δισκίοσι*, *τριηκόντι*.
- 9000, 10000. Old *ἑνιάχτιον*, *δισάχτιον*.

## ORDINAL NUMBERS.

§ 61. The ordinal numbers are,

1st. <i>πρῶτος</i> , <i>η</i> , <i>ον</i>	30th. <i>τριακοστός</i> , <i>ή</i> , <i>ον</i>
2d. <i>δεύτερος</i> , <i>α</i> , <i>ον</i>	40th. <i>τεσσαρακοστός</i> , <i>ή</i> , <i>όν</i>
3d. <i>τρίτος</i> , <i>η</i> , <i>ον</i>	50th. <i>πεντηκοστός</i> , <i>ή</i> , <i>όν</i>
4th. <i>τέταρτος</i> , <i>η</i> , <i>ον</i>	60th. <i>ἑξηκοστός</i> , <i>ή</i> , <i>όν</i>
5th. <i>πέμπτος</i> , <i>η</i> , <i>ον</i>	70th. <i>ἑβδομηκοστός</i> , <i>ή</i> , <i>όν</i>
6th. <i>ἕκτος</i> , <i>η</i> , <i>ον</i>	80th. <i>ὀγδοηκοστός</i> , <i>ή</i> , <i>όν</i>
7th. <i>ἑβδομος</i> , <i>η</i> , <i>ον</i>	90th. <i>ἐννεηκοστός</i> , <i>ή</i> , <i>όν</i>
8th. <i>ὀγδοος</i> , <i>η</i> , <i>ον</i>	100th. <i>ἑκατοστός</i> , <i>ή</i> , <i>όν</i>
9th. <i>ἑννᾶτος</i> , <i>η</i> , <i>ον</i>	200th. <i>διακοσιοστός</i> , <i>ή</i> , <i>όν</i>
10th. <i>δέκατος</i> , <i>η</i> , <i>ον</i>	300th. <i>τριακοσιοστός</i> , <i>ή</i> , <i>όν</i>
11th. <i>ἑνδέκατος</i> , <i>η</i> , <i>ον</i>	400th. <i>τετρακοσιοστός</i> , <i>ή</i> , <i>όν</i>
12th. <i>δωδέκατος</i> , <i>η</i> , <i>ον</i>	500th. <i>πεντακοσιοστός</i> , <i>ή</i> , <i>όν</i>
13th. <i>τρισκαίδεκατος</i> , <i>η</i> , <i>ον</i>	600th. <i>ἑξακοσιοστός</i> , <i>ή</i> , <i>όν</i>
14th. <i>τεσσαρακαίδεκατος</i> , <i>η</i> , <i>ον</i>	700th. <i>ἑπτακοσιοστός</i> , <i>ή</i> , <i>όν</i>
15th. <i>πεντεκαίδεκατος</i> , <i>η</i> , <i>ον</i>	800th. <i>ὀκτακοσιοστός</i> , <i>ή</i> , <i>όν</i>
16th. <i>ἑκκαίδεκατος</i> , <i>η</i> , <i>ον</i>	900th. <i>ἐννακοσιοστός</i> , <i>ή</i> , <i>όν</i>
17th. <i>ἑπτακαίδεκατος</i> , <i>η</i> , <i>ον</i>	1000th. <i>χιλιοστός</i> , <i>ή</i> , <i>όν</i>
18th. <i>ὀκτωκαίδεκατος</i> , <i>η</i> , <i>ον</i>	10000th. <i>μυριοστός</i> , <i>ή</i> , <i>όν</i>
19th. <i>ἐννεακαίδεκατος</i> , <i>η</i> , <i>ον</i>	20000th. <i>δισμυριοστός</i> , <i>ή</i> , <i>όν</i>
20th. <i>εἰκοστός</i> , <i>ή</i> , <i>όν</i>	&c.
21st. <i>εἰκοστός πρῶτος</i> , or <i>πρῶτος καὶ εἰκοστός</i>	

NOTE 1. Homer has *τίττατος* for *τίτατος*, *ἑγδῶματος* for *ἑγδομος*, *ἑγδῶτης* for *ἑγδοος*, *ἑκᾶτος* for *ἑκᾶτος* or *ἑκᾶτος*. Herodotus has *τεσσαρεσκαίδεκατη* for *τεσσαρακαίδεκατη*.

NOTE 2. A mixed number, of which the fractional part is  $\frac{1}{2}$ , is expressed by a circumlocution, when it denotes a coin or weight. E. g. *Πέμπτοι ἡμίμναϊον*



=  $4\frac{1}{2}$  minæ; but Πέντε ἡμιναῖα =  $\frac{5}{2}$  =  $2\frac{1}{2}$  minæ. Ἐννακτον ἡμιστάλαντον =  $8\frac{1}{2}$  talents; but Ἐννία ἡμιστάλαντα =  $\frac{9}{2}$  =  $4\frac{1}{2}$  talents. Τίτακτον ἡμιόβολον =  $3\frac{1}{2}$  oboli; but Τίτσακτε ἡμιόβολα =  $\frac{4}{2}$  = 2 oboli.

## NUMERAL SUBSTANTIVES, ADJECTIVES, AND ADVERBS.

§ 62. 1. The numeral *substantives* end in *άς*, gen. *άδος*, feminine. E. g. μονάς, *monad, unit*, δυνάς, *triad*, πεντάς, *myriad*, ἑξάς, *βιβδομάς*, *ογδοάς*, *έννεάς*, *δεκάς*, *ἐκατοντάς*, *χιλιάς*, *μυριάς*.

2. The numeral *adjectives* in πλός or πλάσιος correspond to those in *fold*, in English. E. g. ἀπλός, *simple*, διπλός or διπλάσιος, *double, twofold*, τριπλός or τριπλάσιος, *triple, threefold*, τετραπλός or τετραπλάσιος, *quadruple, fourfold*.

3. The numeral *adjectives* answering to the question πο-  
σταῖος, *on what day?* end in αῖος. They are formed from the  
ordinals. E. g. δευτεράιος, *on the second day*, τριταῖος, *on the  
third day*.

4. The numeral *adverbs* answering to the question ποσάκις,  
*how often?* end in άκις. E. g. τετράκις, *four times*, πεντάκις,  
*five times*.

Except the first three, ἅπαξ, *once*, δῖς, *twice*, and τρίς, *thrice*.

## ARTICLE.

§ 63. The article ὁ, *the*, is declined as follows:

S. M. F. N.	D. M. F. N.	P. M. F. N.
N. ὁ ἡ τό	N. τὸ τὰ τὸ	N. οἱ αἱ τὰ
G. τοῦ τῆς τοῦ	G. τοῖν ταῖν τοῖν	G. τῶν τῶν τῶν
D. τῷ τῇ τῷ	D. τοῖν ταῖν τοῖν	D. τοῖς ταῖς τοῖς
A. τόν τήν τό	A. τὸ τὰ τὸ	A. τοὺς τὰς τὰ

NOTE 1. FOR QUANTITY, ACCENT, and DIALECTS, see above (§§ 31. N. 1, 2, 3: 33. N. 2, 3, 4.)

We only observe here that the Dorians have τοί, ταιί, for αἱ, αἱ.

NOTE 2. The original form of the article was ΤΟΣ, from which come the oblique cases, the Doric forms τοί, ταιί, and the adverb τῶς.

## PRONOUN.

## PERSONAL PRONOUN.

§ 64. The personal pronouns are ἐγώ, σύ, ἔ. The nominative ἔ is obsolete.

S. (I)	S. (thou)	S. (he, she, it)
N. ἐγώ	N. σύ	N. ἔ
G. ἐμοῦ, μου	G. σοῦ	G. οὗ
D. ἐμοί, μοί	D. σοί	D. οἱ
A. ἐμέ, μέ	A. σέ	A. ἐ
D. (we two)	D. (you two)	D. (they two)
N.A. ῥῶι, ῥώ	N.A. σφῶι, σφώ	N.A. σφoίε
G.D. ῥῶιν, ῥῶν	G.D. σφῶιν, σφῶν	G.D. σφoίν
P. (we)	P. (ye, you)	P. (they)
N. ἡμεῖς	N. ὑμεῖς	N. σφεῖς n. σφέα
G. ἡμῶν	G. ὑμῶν	G. σφῶν
D. ἡμῖν	D. ὑμῖν	D. σφoισι(ν)
A. ἡμᾶς	A. ὑμᾶς	A. σφoῖς n. σφέα

REMARK. The dual ῥώ and σφώ are very often written without the iota subscript; thus, ῥῶ, σφῶ.

NOTE 1. The particle γέ is often appended to the pronouns of the first and second person for the sake of emphasis. E. g. ἐγωγε, I indeed, for my part; σύ γε, thou indeed. The accent of ἐγωγε is irregular (§ 22. 3).

NOTE 2. DIALECTS. The dialectic peculiarities of the personal pronouns are exhibited in the following table.

## Ἐγώ.

Sing. N. Epic and Doric ἐγών.

G. Epic ἐμέο, ἐμέιο, ἐμέθεν, Ionic and Doric ἐμεῦ, μεῦ.

D. Doric ἐμίν.

Plur. N. Ionic ἡμέες, Epic ἄμμες, Doric ἀμές (long α).

G. Ionic ἡμέων, Epic ἡμείων.

D. Epic ἄμμι or ἄμμιν, poetic ἡμῖν (short ι), ἡμῖν.

A. Ionic ἡμέας, Epic ἄμμε, Doric ἀμέ (long α), poetic ἡμάς (short α).

Σὺ.

*Sing.* N. Doric *τύ*, Epic *τύνη*.G. Epic *σέο*, *σεῖο*, *σέθεν*, *τεοῖο*, Ionic and Doric *σεῦ*,  
Doric also *τεῦ* or *τεῦς*.D. Doric *τίν*, *τεῖν*, Ionic and Doric *τοί*.A. Doric *τέ*, *τίν*, *τύ* (enclitic).*Plur.* N. Ionic *ὑμέες*, Epic *ὑμεες*, Doric *ὑμέες* (long *υ*).G. Ionic *ὑμέων*, Epic *ὑμελων*.D. Epic *ὑμμι* or *ὑμμιν*, poetic *ὑμιν* (short *ι*), *ὑμῖν*.A. Ionic *ὑμέας*, Epic *ὑμμε*, Doric *ὑμέ* (long *υ*), poetic  
*ὑμάς* (short *α*).

Ἐγώ.

*Sing.* G. Epic *ἔο*, *εἶο*, *ἔθεν*, *εἶο*, Ionic and Doric *ἐν*.D. Doric *ἐν*, Epic *ἐοί*.A. Epic *ἐε*.*Plur.* N. Ionic *σφέες*.G. Ionic *σφέων*, Epic *σφείων*.D. Epic and Ionic *σφί* or *σφίν*.A. Ionic *σφέας*, Epic and Ionic *σφέ*, poetic *σφάς* (short  
*α*), Doric *ψέ* (in Theocritus).The Attic poets use the accusative *σφέ* in all  
genders and numbers.

NOTE 3. The accusative *μιν* or *νιν*, *him*, *her*, *it*, *them*, is  
used in all genders and numbers.

The epic poets and the Ionians use *μιν*, the Attic poets  
and the Dorians, *νιν*.

§ 65. 1. The pronoun *αὐτός* is declined like *σοφός*  
(§ 49. 1), except that its neuter has *ο* instead of *ον*. Thus,

*αὐτός*, *he*, *himself*, *αὐτή*, *she*, *herself*, *αὐτό*, *it*, *itself*, G. *αὐτοῦ*,  
*ἧς*, *οὔ*.

2. With the article before it, *αὐτός* signifies *the same*,  
(§ 144. 3,) in which case it is often contracted with the arti-  
cle. E. g. *ταὐτοῦ*, *ταὐτῷ*, *ταὐτῇ*, for *τοῦ αὐτοῦ*, *τῷ αὐτῷ*, *τῇ αὐτῇ*.

When this contraction takes place, the neuter has *ο* or *ον*  
thus, *ταὐτό* or *ταὐτόν*, for *τὸ αὐτό*.

The contracted forms *ταὐτῇ* and *ταὐτά* must not be con-  
founded with *ταύτῃ* and *ταῦτα* from *οὗτος*.

NOTE. The Ionians insert an *ε* before the endings of *αὐτῷ*,  
*αὐτῇ*, *αὐτῶν*, *αὐτοῖς*. E. g. *αὐτέην* for *αὐτήν*.

## REFLEXIVE PRONOUN.

§ 66. The reflexive pronouns are ἐμαντοῦ, σεαυτοῦ, ἑαυτοῦ. They are compounded of the personal pronouns and αὐτός. They have no nominative.

## S. M. (of myself)

G. ἐμαντοῦ

D. ἐμαντῷ

A. ἐμαντόν

## P. (of ourselves)

G. ἡμῶν αὐτῶν

D. ἡμῖν αὐτοῖς

A. ἡμᾶς αὐτούς

## S. (of thyself)

G. σεαυτοῦ or σαντοῦ

D. σεαυτῷ or σαντῷ

A. σεαυτόν or σαντόν

## P. (of yourselves)

G. ὑμῶν αὐτῶν

D. ὑμῖν αὐτοῖς

A. ὑμᾶς αὐτούς

## S. (of himself)

G. ἑαυτοῦ or αὐτοῦ

D. ἑαυτῷ or αὐτῷ

A. ἑαυτόν or αὐτόν

## P. (of themselves)

G. ἑαυτῶν or αὐτῶν

D. ἑαυτοῖς or αὐτοῖς

A. ἑαυτούς or αὐτούς

## S. F. (of myself)

G. ἐμαντῆς

D. ἐμαντῇ

A. ἐμαντὴν

## P. (of ourselves)

G. ἡμῶν αὐτῶν

D. ἡμῖν αὐταῖς

A. ἡμᾶς αὐτάς

## S. (of thyself)

G. σεαυτῆς or σαντῆς

D. σεαυτῇ or σαντῇ

A. σεαυτήν or σαντήν

## P. (of yourselves)

G. ὑμῶν αὐτῶν

D. ὑμῖν αὐταῖς

A. ὑμᾶς αὐτάς

## S. (of herself)

G. ἑαυτῆς or αὐτῆς

D. ἑαυτῇ or αὐτῇ

A. ἑαυτήν or αὐτήν

## P. (of themselves)

G. ἑαυτῶν or αὐτῶν

D. ἑαυταῖς or αὐταῖς

A. ἑαυτάς or αὐτάς

The contracted forms of ἑαυτοῦ must not be confounded with the corresponding forms of αὐτός.

NOTE 1. The *third person plural* also is often formed by means of the personal pronoun and αὐτός. E. g. σφῶν αὐτῶν, for ἑαυτῶν.

NOTE 2. The *neuter* λαυτέ or αὐτέ, from λαυτοῦ, sometimes occurs.

NOTE 3. The *dual* αὐτεῖν of the reflexive pronoun λαυτοῦ is sometimes used.

NOTE 4. In Homer these pronouns are often written separately. E. g. ἐμεῦ αὐτῆς, for ἐμαντῆς.



NOTE 5. The Ionians use *των* for *αν*. E. g. *ἐμεωντοῦ* for *ἐμαντοῦ*. (§ 3. N. 3.)

### POSSESSIVE PRONOUN.

§ 67. The possessive pronouns are derived from the personal pronouns. In signification they are equivalent to the genitive of the personal pronoun.

ἐμός, ἡ, ὄν,	my,	from ἐμοῦ
ῥωῖτερος, α, ον,	of us two,	“ ῥωῖ
ἡμέτερος, α, ον,	our,	“ ἡμεῖς
σός, σή, σόν,	thy,	“ σοῦ
σφωῖτερος, α, ον,	of you two,	“ σφωῖ
ὑμέτερος, α, ον,	your,	“ ὑμεῖς
ὅς, ἡ, ὅν,	his, her, its,	“ οὗ
σφέτερος, α, ον,	their,	“ σφεῖς

NOTE 1. DIALECTS. *First Person Plur.* Doric ἀμός (long α), Epic ἀμός (long α), for ἡμέτερος. In the Attic poets ἀμός is equivalent to the singular ἐμός.

*Second Person Sing.* Ionic and Doric τεός for σός, *Plur.* Doric and Epic ὑμός (long υ), for ὑμέτερος.

*Third Person Sing.* Ionic and Doric έός for ὅς, *Plur.* Epic and Doric σφός for σφέτερος.

NOTE 2. The dual ῥωῖτερος and σφωῖτερος are used only by the poets.

### INTERROGATIVE PRONOUN.

§ 68. The interrogative pronoun *τίς*, *who? which? what?* is declined in the following manner:

S. M. F.	N.	D. M. F. N.	P. M. F.	N.
N. τίς	τι	N. τίς	N. τίνες	τίνα
G. τίνος, τοῦ	τίνος, τοῦ	G. τίνων	G. τίνων	τίνων
D. τίνι, τῷ	τίνι, τῷ	D. τίνων	D. τίσι(ν)	τίσι(ν)
A. τίνα	τι	A. τίνε	A. τίνας	τίνα

The forms τοῦ, τῷ, must not be confounded with the articles τοῦ, τῷ.

NOTE. DIALECTS. *Sing. G.* Epic τέο, Ionic and Doric τεῦ, for τοῦ, *D. Ionic* τέφ for τῷ, *Plur. Ionic, G.* τέων, *D. τέοις, τέοισι.*

# INDEFINITE PRONOUN.

§ 69. 1. The indefinite pronoun *τις* (grave accent), *any, certain, some*, is declined as follows:

S. M. F.	N.	D. M. F. N.	P. M. F.	N.
N. <i>τις</i>	<i>τι</i>	N. <i>τινὲ</i>	N. <i>τινὲς</i>	<i>τινὰ</i>
G. <i>τινός, τοῦ</i>	<i>τινός, τοῦ</i>	G. <i>τινοῖν</i>	G. <i>τινῶν</i>	<i>τινῶν</i>
D. <i>τινὶ, τῷ</i>	<i>τινὶ, τῷ</i>	D. <i>τινοῖν</i>	D. <i>τισὶ(ν)</i>	<i>τισὶ(ν)</i>
A. <i>τινὰ</i>	<i>τι</i>	A. <i>τινὲ</i>	A. <i>τινάς</i>	<i>τινὰ, ἄσσα</i>

NOTE 1. DIALECTS. *Sing.* G. Epic *τέο*, Ionic and Doric *τεῦ*, for *τοῦ*, D. Ionic *τέῳ* for *τῷ*, *Plur.* G. Ionic *τέων*, all enclitic.

2. The indefinite pronoun *δεῖνα*, *such-a-one*, is declined as follows:

S.	All genders.	P.	All genders.
N.	<i>δεῖνα</i>	N.	<i>δεῖνες</i>
G.	<i>δεῖνος</i>	G.	<i>δεῖνων</i>
D.	<i>δεῖνι</i>	D.	—
A.	<i>δεῖνα</i>	A.	—

NOTE 2. Aristophanes (*Thesm.* 622) has *τοῦ δῖνα*, for *τοῦ δῖνος*.

# DEMONSTRATIVE PRONOUN.

§ 70. The demonstrative pronouns are *ὅδε*, *οὗτος*, and *ἐκεῖνος*.

*Ὅδε* is simply the article with the inseparable particle *δέ*. Thus, *ὅδε, ἦδε, τόδε*, G. *τοῦδε, τῆσδε*.

*Οὗτος* is declined as follows:

S. M. (this)	F. (this)	N. (this)
N. <i>οὗτος</i>	<i>αὗτη</i>	<i>τοῦτο</i>
G. <i>τούτου</i>	<i>ταύτης</i>	<i>τούτου</i>
D. <i>τούτῳ</i>	<i>ταύτῃ</i>	<i>τούτῳ</i>
A. <i>τούτον</i>	<i>ταύτην</i>	<i>τοῦτο</i>
D. (these two)	(these two)	(these two)
N. A. <i>τούτω</i>	<i>ταῦτα</i>	<i>τούτω</i>
G. D. <i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>
P. (these)	(these)	(these)
N. <i>οὗτοι</i>	<i>αὗται</i>	<i>ταῦτα</i>
G. <i>τούτων</i>	<i>τούτων</i>	<i>τούτων</i>
D. <i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>
A. <i>τούτους</i>	<i>ταύτας</i>	<i>ταῦτα</i>

*Ἐκεῖνος*, *he, that*, is declined like *οὗτος*. Thus, *ἐκεῖνος*, η, ο, G. *ἐκείνου*, ης, ου.

NOTE 1. DIALECTS. D. *Plur.* Epic *τοῖσδεσσι*, *τοῖσδεσι*, for *τοῖσδε*, from *ὅδε*.

The Ionians insert an *ε* before the endings of *τούτου*, *ταύτης*, *τούτω*, *τούτων*, *τούτους*. E. g. *τουτέου* for *τούτου*.

For *ἐκεῖνος*, the Ionic dialect has *κείνος*, the Doric, *τήνος*, and the Æolic, *κῆνος*.

NOTE 2. The letter *ι* (long) is often appended to the demonstrative pronouns for the sake of emphasis. E. g. *οὗτοις*, *αὐτῇ*, *this here*; *ἐκεῖνοις*, *that there*.

The short vowel is dropped before *ι*. E. g. *ὅδε*, *ἡδέ*, *τοδέ*, *τουτέ*, *ταυτέ*, for *ὅδεῖ*, *ἡδεῖ*, *τοδεῖ*, *τουτοῖ*, *ταυταῖ*.

## RELATIVE PRONOUN.

§ 71. 1. The relative pronoun *ὅς*, *who, which, that*, is declined as follows:

S. M.	F. N.	D. M.	F. N.	P. M.	F. N.
N. ὅς	ἥ	ὅ	N. ὅ	οἷ	αῖ
G. οὗ	ἥς	οῦ	G. οῖν	αῖν	οῖν
D. ᾧ	ἥ	οῖ	D. οῖν	αῖν	οῖν
A. ὃν	ἣν	ὃ	A. ὦ	αῦ	ὦ

2. The relative *ὅστις*, *whoever, who*, is compounded of *ὅς* and the indefinite pronoun *τις*, which are separately declined. Thus,

S. M.	F.	N.
N. ὅστις	ἥτις	ὅ τι
G. οὗτινος, οῦτου	ἥστινος	οὗτινος, οῦτου
D. ᾧτινι, οἷτω	ἥτινι	ᾧτινι, οἷτω
A. ὅτινα	ἥτινα	ὅ τι
P. (part. genit.)	(part. genit.)	(part. genit.)
N. οὔτινες	αὔτινες	αὔτινα, αὔτια
G. ὧντινων, οἷτων	ᾧντινων	ᾧντινων, οἷτων
D. οἷσιν(ι), οἷσιν(ι)	αἷσιν(ι)	οἷσιν(ι), οἷσιν(ι)
A. οὗσιν	αὔσιν	αὔτινα, αὔτια

The neuter *ὅ τι* is often written *ὅ,τι*, to prevent its being confounded with the conjunction *ὅτι*, *that*.

NOTE 1. DIALECTS. *Sing.* Epic, N. ὅτις for ὅστις, G. ὅτις, ὅτις, ὅτις, for ὅτις, D. ὅτις for ὅτις, A. ὅτις, neut. ὅτις, for ὅτις, ὅτις, respectively, *Plur.* Ionic, G. ὅτις for ὅτις, D. ὅτις, fem. ὅτις.

The accusative singular ὅτις stands also for the neuter plural ὅτις.

NOTE 2. The particle περί is often appended to ὅς. E. g. ὅςπερ, ἥπερ, ὅπερ, G. οὗπερ, ἥπερ, written also separately ὅςπερ, ἥπερ, ὅπερ.

NOTE 3. The particle οὖν is often appended to the compound relatives ὅστις and ὅςπερ. E. g. ὅστις οὖν, ὅςπερ οὖν, *whoever*, written also separately, ὅστις οὖν, ὅςπερ οὖν.

## RECIPROCAL PRONOUN.

§ 72. The reciprocal pronoun is ἀλλήλων, *of one another*. The nominative case and the singular number are of course wanting:

D.	M.	F.	N.
G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλων	ἀλλήλων	ἀλλήλων
A.	ἀλλήλων	ἀλλήλων	ἀλλήλων
P.			
G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλων	ἀλλήλων	ἀλλήλων
A.	ἀλλήλων	ἀλλήλων	ἀλλήλων

## PRONOMINAL ADJECTIVES.

§ 73. 1. From the obsolete ΠΟΣ, *what?* ὅΠΟΣ, *who*, and ΤΟΣ, *this*, and from the relative pronoun ὅς, *who*, come the following corresponding pronominal adjectives:

Interrogative.	Indefinite.	Demonstrative.	Relative.
πόσος, <i>how much?</i> ὅσος, <i>how many?</i>	ποσός, <i>of a certain quantity</i>	τόσος or τοσούτος, <i>so much</i>	ὅσος or ὅπόσος, <i>as much as</i>



ποῖος, of what quality?	ποιός, of a certain quality	τοῖος OR τοιόσδε OR τοιοῦτος, such	οἷος OR ὅποιος, as
πότερος, which of the two?	wanting	wanting	ὁπότερος, whichever of the two
πόστος, of what number?	wanting	wanting	ὁπόστος, of what number soever
ποσताῖος, in how many days?	wanting	wanting	ὁποσताῖος, in whatever number of days
πηλίκος, how old? how large?	πηλίκος, of a certain age, of a certain size	τηλίκος OR τηλικόσδε OR τηλικούτος, so old, so large	ἡλίκος OR ὀπηλίκος, as old as, as large as
ποδαπός, of what country?	wanting	wanting	ὁποδαπός, of what country soever
wanting	wanting	τύννος OR τυννοῦτος, so little	wanting

NOTE 1. Τοσοῦτος, τοιοῦτος, and τηλικούτος coincide with οὔτος in respect to the diphthongs ου and αυ. E. g. τοσοῦτος, τοσαύτη.

In the neuter they have both ο and ον. E. g. τοσοῦτο or τοσοῦτον.

NOTE 2. The demonstrative forms often take ι (§ 70. N. 2). E. g. τουσιντοσί, as much as you see here.

Here also the short vowel is dropped before the letter ι. E. g. τοσοσδι for τοσοσδεῖ.

NOTE 3. The particle οὖν is often appended to the relative forms (§ 71. N. 3). E. g. ὅσοσοῦν, how much soever.

2. The following adjectives also belong here :

ἄλλοδαπός (ἄλλος), ἡ, ὄν, foreign. ἄμφω, both, G. D. ἀμφοῖν, used ἄλλος, η, ο, other. (§ 33. N. 1.) only in the dual.  
 ἄμφότερος (ἄμφω), α, ον both. ἕκαστος, η, ον, each, every.

ἐκάτερος, α, ον, *each of two.*

ἕτερος, α, ον, *other, another.*

ἡμεδαπός (ἡμεῖς), ἡ, ὄν, *our countryman.*

ἴδιος, α, ον, *proper, peculiar, his own.*

παντοδαπός (πᾶς), ἡ, ὄν, *of all kinds.*

ὑμεδαπός (ὑμεῖς), ἡ, ὄν, *your countryman.*

## VERB.

§ 74. 1. The Greek verb has three **VOICES**; the active voice, the passive voice, and the middle voice.

2. There are five **MOODS**; the indicative, the subjunctive, the optative, the imperative, and the infinitive.

3. There are six **TENSES**, the present, the imperfect, the perfect, the pluperfect, the future, and the aorist.

The primary or leading tenses are the present, the perfect, and the future.

The secondary or historical tenses are the imperfect, the pluperfect, and the aorist.

4. The indicative is the only mood in which the imperfect and pluperfect are found. The subjunctive and imperative want also the future.

5. There are three **PERSONS**; the first person, the second person, and the third person.

## Synopsis

## ACTIVE

	INDICATIVE.	SUBJUNCTIVE.
Present.	τύπτω	τύπτω
Imperfect.	ἔτυπτον	_____
Perfect 1.	τέτυφα	τετύφω
Perfect 2.	τέτυπα	τετύπω
Pluperfect 1.	ἔτετύφειν	_____
Pluperfect 2.	ἔτετύπειν	_____
Future 1.	τύψω	_____
Future 2.	τυπέω	_____
Aorist 1.	ἐτυψα	ἐτύψω
Aorist 2.	ἐτυπον	τύπω

## PASSIVE

Present.	τύπτομαι	τύπτομαι
Imperfect.	ἔτυπτόμην	_____
Perfect.	τέτυμμαι	τετυμμένος
Pluperfect.	ἔτετύμμην	_____
Future 1.	τυφθήσομαι	_____
Future 2.	τυπήσομαι	_____
Future 3.	τεινύσομαι	_____
Aorist 1.	ἐτύφθην	τυφθῶ
Aorist 2.	ἐτύπην	τυπῶ

## MIDDLE

Present.	τύπτομαι	τύπτομαι
Imperfect.	ἔτυπτόμην	_____
Perfect.	τέτυμμαι	τετυμμένος
Pluperfect.	ἔτετύμμην	_____
Future 1.	τύψομαι	_____
Future 2.	τυπέομαι	_____
Aorist 1.	ἐτυψάμην	τύψωμαι
Aorist 2.	ἐτυπόμην	τύπωμαι

cal Table.

## VOICE.

OPTATIVE. IMPERATIVE. INFINITIVE. PARTICIPLE.

τύπομαι	τύπε	τύπειν	τύπων
τετύφοιμι	τέτυφε	τετυφέναι	τετυφώς
τετύποιμι	τέτυπε	τετυπέναι	τετυπώς
τύποιμι	---	τύπειν	τύπων
τυπέοιμι	---	τυπέειν	τυπέων
τύψαιμι	τύψον	τύψαι	τύψας
τύποιμι	τύπε	τυπεῖν	τυπών

## VOICE.

τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
τετυμμένος εἶ- [ην]	τέτυπο	τετύφθαι	τετυμμένος [νος]
τυφθησοίμην	---	τυφθήσεσθαι	τυφθησόμε-
τυπησοίμην	---	τυπήσεσθαι	τυπησόμενος
τετυψοίμην	---	τετύψεσθαι	τετυψόμενος
τυφθείην	τύφθητι	τυφθῆναι	τυφθείς
τυπείην	τύπηθι	τυπῆναι	τυπείς

## VOICE.

τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
τετυμμένος εἶ- [ην]	τέτυπο	τετύφθαι	τετυμμένος
τυψοίμην	---	τύψεσθαι	τυψόμενος
τυπεοίμην	---	τυπέεσθαι	τυπεόμενος
τυψαίμην	τύψαι	τύψασθαι	τυψάμενος
τυποίμην	τυποῦ	τυπέσθαι	τυπόμενος



## ACTIVE VOICE.

## INDICATIVE MOOD.

Present. *I strike, I am striking.*

S.	τύπτω	D.	τύπτομεν	P.	τύπτομεν
	τύπτεῖς		τύπτετον		τύπτετε
	τύπτει		τύπτετον		τύπτούσι(ν)

Imperfect. *I struck, I was striking.*

S.	ἔτυπτον	D.	ἐτύπτομεν	P.	ἐτύπτομεν
	ἔτυπτεῖς		ἐτύπτετον		ἐτύπτετε
	ἔτυπτε(ν)		ἐτυπτιέτην		ἔτυπτον

Perfect 1. *I have struck.*

S.	τέτυπα	D.	τετύφαμεν	P.	τετύφαμεν
	τέτυπας		τετύφατον		τετύφατε
	τέτυφε(ν)		τετύφατον		τετύφασι(ν)

Perfect 2. *Synonymous with Perfect 1.*

τέτυπα, inflected like Perfect 1.

Pluperfect 1. *I had struck.*

S.	ἔτετύφειν	D.	ἐτετύφειμεν	P.	ἐτετύφειμεν
	ἔτετύφεις		ἐτετύφειτον		ἐτετύφειτε
	ἔτετύφει		ἐτετυφείτην		ἐτετύφεισαν or -ισαν

Pluperfect 2. *Synonymous with Pluperfect 1.*

ἐτετύπειν, inflected like Pluperfect 1.

Future 1. *I shall or will strike.*

S.	τύψω	D.	τύψομεν	P.	τύψομεν
	τύψεις		τύψετον		τύψετε
	τύψει		τύψετον		τύψουσι(ν)

Future 2. *Synonymous with Future 1.*

τυπέω contracted τυπῶ, inflected like φιλέω (§ 116).

Aorist 1. *I struck.*

S.	ἔτυπα	D.	ἐτύφαμεν	P.	ἐτύφαμεν
	ἔτυπας		ἐτύφατον		ἐτύφατε
	ἔτυπε(ν)		ἐτυπάτην		ἔτυπαν

Aorist 2. *Synonymous with Aorist 1.*

ἔτυπον, inflected like the Imperfect.

## SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike.*

<i>S.</i>	τύπτω τύπτῃς τύπτῃ	<i>D.</i>	τύπτωμεν τύπτῆτον τύπτῆτον	<i>P.</i>	τύπτωμεν τύπτῃτε τύπτωσι(ν)
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Perfect 1. *I have, or may have, struck.*

τετύφω, inflected like the Present.

Perfect 2. Synonymous with Perfect 1.

τετύπω, inflected like the Present.

Aorist 1. *I strike, I may or can strike.*

<i>S.</i>	τύψω τύψῃς τύψῃ	<i>D.</i>	τύψωμεν τύψῆτον τύψῆτον	<i>P.</i>	τύψωμεν τύψῃτε τύψωσι(ν)
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Aorist 2. Synonymous with Aorist 1.

τύπω, inflected like Aorist 1.

## OPTATIVE MOOD.

Present. *I might, could, would, or should strike.*

<i>S.</i>	τύπτοιμι τύπτοις τύπτοι	<i>D.</i>	τύπτοιμεν τύπτοιτον τυπτοίτην	<i>P.</i>	τύπτοιμεν τύπτοιτε τύπτοιεν
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Perfect 1. *I might, could, would, or should have struck.*

τετύφοιμι, inflected like the Present.

Perfect 2. Synonymous with Perfect 1.

τετύποιμι, inflected like the Present.

Future 1. *I would or should strike.*

τύψοιμι, inflected like the Present.

Future 2. Synonymous with Future 1.

τυπέοιμι contracted τυποῖμι, like φιλέοιμι (§ 116).

Aorist 1. *I might, could, would, or should strike.*

<i>S.</i>	τύψαιμι τύψαις τύψαι	<i>D.</i>	τύψαιμεν τύψαιτον τυψαίτην	<i>P.</i>	τύψαιμεν τύψαιτε τύψαιεν
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Aorist 2. Synonymous with Aorist 1.

τύποιμι, inflected like the Present.

## IMPERATIVE MOOD.

Present. *Strike thou, be thou striking.*

S.	D.	P.
τύπτε	τύπιετον	τύπτειτε
τυπτέτω	τυπιέτων	τυπιέτωσαν ὁ γ -πτόντων

Perfect 1. *Have struck.*

τέτυφε, inflected like the Present.

Perfect 2. *Synonymous with Perfect 1.*

τέτυπε, inflected like the Present.

Aorist 1. *Strike thou.*

S.	D.	P.
τύπον	τύπατον	τύπατε
τυπάτω	τυπάτων	τυπάτωσαν ὁ γ -άντων

Aorist 2. *Synonymous with Aorist 1.*

τύπε, inflected like the Present.

## INFINITIVE MOOD.

Present. *τύπτειν, to strike, to be striking.*Perfect 1. *τετυφέναι, to have struck.*Perfect 2. *τετυπέναι, synonymous with Perfect 1*Future 1. *τύψειν, to be about to strike.*Future 2. *τυπέειν contracted τυπεῖν, synonymous with Future 1.*Aorist 1. *τύψαι, to strike.*Aorist 2. *τυπεῖν, synonymous with Aorist 1.*

## PARTICIPLE.

Present. *τύπων, ούσα, ον, striking. (§ 53. 7.)*Perfect 1. *τετυφώς, νῆα, ὅς, having struck. (§ 53. 9.)*Perfect 2. *τετυπώς, νῆα, ὅς, synonymous with Perfect 1. (ibid.)*Future 1. *τύπων, ούσα, ον, about to strike. (§ 53. 7.)*Future 2. *τυπέων, έουσα, έον, contracted τυπών, οὔσα, οὔν. (ibid.)*Aorist 1. *τύψας, ασα, αν, striking, having struck. (§ 53. 1.)*Aorist 2. *τυπών, οὔσα, όν, synonymous with Aorist 1. (§ 53. 7.)*

## PASSIVE VOICE.

## INDICATIVE MOOD.

Present. *I am struck.*

S.	τυπτομαι τύπηγ' οἱ -πτε τύπεται	D.	τυπόμεθον τύπτεσθον τύπτεσθον	P.	τυπόμεθα τύπτεσθε τύπνONTAI
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Imperfect. *I was struck.*

S.	ἐτυπτόμην ἐτύπιον ἐτύπτετο	D.	ἐτυπτόμεθον ἐτύπτεσθον ἐτυπτέσθην	P.	ἐτυπτόμεθα ἐτύπτεσθε ἐτύπτοντο
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Perfect. *I have been struck.*

S.	τέτυμμαι τέτυψαι τέτυπται	D.	τετύμμεθον τέτυφθον τέτυφθον	P.	τετύμμεθα τέτυφθε τετυμμένοι εἰσι
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Pluperfect. *I had been struck.*

S.	ἐτετύμμην ἐτέτυψο ἐτέτυπτο	D.	ἐτετύμμεθον ἐτέτυφθον ἐτετύφθην	P.	ἐτετύμμεθα ἐτέτυφθε τετυμμένοι ἦσαν
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Future 1. *I shall or will be struck.*

S.	τυφθήσομαι τυφθήσῃ οἱ -σαι τυφθήσεται	D.	τυφθησόμεθον τυφθήσεσθον τυφθήσεσθον	P.	τυφθησόμεθα τυφθήσεσθε τυφθήσονται
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Future 2. *Synonymous with Future 1.*

τυπήσομαι, inflected like Future 1.

Future 3. *I shall remain struck.*

τετύψομαι, inflected like Future 1.

Aorist 1. *I was struck.*

S.	ἐτύφθην ἐτύφθης ἐτύφθη	D.	ἐτύφθημεν ἐτύφθητον ἐτυφθήτην	P.	ἐτύφθημεν ἐτύφθητε ἐτύφθησαν
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Aorist 2. *Synonymous with Aorist 1.*

ἐτύπην, inflected like Aorist 1.



## SUBJUNCTIVE MOOD.

Present. *I am struck, I may or can be struck.*

<b>S.</b> τύπωμαι	<b>D.</b> τυπώμεθον	<b>P.</b> τυπώμεθα
τύπη	τύπησθον	τύπησθε
τύπηται	τύπησθον	τύπωνται

Perfect. *I have been struck, I may have been struck.*

<b>S.</b> τετυμμένος (η, ον)	ῶ, ῆς, ῆ
<b>D.</b> τετυμμένω (α, ω)	ῶμεν, ῆτον, ῆτον
<b>P.</b> τετυμμένοι (αι, α)	ῶμεν, ῆτε, ῶσι(ν)

Aorist 1. *I am struck, I may or can be struck.*

<b>S.</b> τυφθῶ	<b>D.</b> τυφθῶμεν	<b>P.</b> τυφθῶμεν
τυφθῆς	τυφθῆτον	τυφθῆτε
τυφθῆ	τυφθῆτον	τυφθῶσι(ν)

Aorist 2. *Synonymous with Aorist 1.*

τυπῶ, inflected like Aorist 1.

## OPTATIVE MOOD.

Present. *I might, could, would, or should be struck.*

<b>S.</b> τυπτοίμην	<b>D.</b> τυπτοίμεθον	<b>P.</b> τυπτοίμεθα
τύπτοιο	τύπτοισθον	τύπτοισθε
τύπτοιτο	τυπτοίσθην	τύπτοιντο

Perfect. *I might, &c. have been struck.*

<b>S.</b> τετυμμένος (η, ον)	εῖην, εῖης, εῖη
<b>D.</b> τετυμμένω (α, ω)	εῖμεν, εῖητον, εῖήτην
<b>P.</b> τετυμμένοι (αι, α)	εῖμεν, εῖητε, εῖσαν

Future 1. *I should, or would be struck.*

τυφθησοίμην, inflected like the Present.

Future 2. *Synonymous with Future 1.*

τυπησοίμην, inflected like the Present.

Future 3. *I should or would remain struck.*

τετυποίμην, inflected like the Present.

Aorist 1. *I might, could, would, or should be struck.*

<b>S.</b> τυφθείην	<b>D.</b> τυφθείμεν	<b>P.</b> τυφθείμεν or -εῖμεν
τυφθείης	τυφθείητον	τυφθείητε or -εῖτε
τυφθείη	τυφθείήτην	τυφθείησαν or -εῖεν

Aorist 2. *Synonymous with Aorist 1.*

τυπείην, inflected like Aorist 1.

## IMPERATIVE MOOD.

Present. *Be thou struck.*

S. _____	D. _____	P. _____
τύπτου	τύπτεσθον	τύπτεσθε
τυπτέσθω	τυπτέσθων	τυπτέσθωσαν οἱ -σθων

Perfect. *Be thou struck.*

S. _____	D. _____	P. _____
τέτυπο	τέτυφθον	τέτυφθε
τετύφθω	τετύφθων	τετύφθωσαν οἱ -φθων

Aorist 1. *Be thou struck.*

S. _____	D. _____	P. _____
τύφθητι	τύφθητον	τύφθητε
τυφθήτω	τυφθήτων	τυφθήτωσαν οἱ -φθίντων

Aorist 2. *Synonymous with Aorist 1.*(10) *τύπηθι, inflected like Aorist 1.*

## INFINITIVE MOOD.

Present. *τύπτεσθαι, to be struck.*Perfect. *τετύφθαι, to have been struck.*Future 1. *τυφθήσεσθαι, to be about to be struck.*Future 2. *τυπήσεσθαι, synonymous with Future 1.*Future 3. *τετύψεσθαι, to remain struck.*Aorist 1. *τυφθῆναι, to be struck.*Aorist 2. *τυπήναι, synonymous with Aorist 1.*

## PARTICIPLE.

Present. *τυπτόμενος, η, ον, being struck.*Perfect. *τετυμμένος, η, ον, struck, having been struck.*Future 1. *τυφθησόμενος, η, ον, about to be struck.*Future 2. *τυπήσόμενος, η, ον, synonymous with Future 1.*Future 3. *τετυψόμενος, about to remain struck.*Aorist 1. *τυφθείς, εἶσα, ἐν, being struck. (§ 53. 3.)*Aorist 2. *τυπείς, εἶσα, ἐν, synonymous with Aorist 1. (ibid.)*All participles in *ος* are inflected like *σοφός* (§ 49. 1).

## MIDDLE VOICE.

## INDICATIVE MOOD.

Present. *I strike myself.*  
*τύπτομαι*, like the Present Passive.

Imperfect. *I was striking myself.*  
*ἐτυπτόμην*, like the Imperfect Passive.

Perfect. *I have struck myself.*  
*τέτυμμαι*, like the Perfect Passive.

Pluperfect. *I had struck myself.*  
*ἐτετύμμην*, like the Pluperfect Passive.

Future 1. *I shall strike myself.*  
*τύπομαι*, inflected like the Present.

Future 2. Synonymous with Future 1.  
*τυπέομαι* contr. *τυποῦμαι*, inflected like *φιλέομαι* (§ 116).

Aorist 1. <i>I struck myself.</i>		
<i>S.</i> <i>ἐτυπάμην</i>	<i>D.</i> <i>ἐτυπάμεθον</i>	<i>P.</i> <i>ἐτυπάμεθα</i>
<i>ἐτύπω</i>	<i>ἐτύπασθον</i>	<i>ἐτύπασθε</i>
<i>ἐτύπατο</i>	<i>ἐτυπάσθην</i>	<i>ἐτύπαντο</i>

Aorist 2. Synonymous with Aorist 1.  
*ἐτυπόμην*, inflected like the Imperfect.

## SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike, myself.*  
*τύπτωμαι*, the same as in the Passive.

Perfect. *I have, or may have, struck myself.*  
*τετυμμένος* (η, ον) ὦ, as in the Passive.

Aorist 1. <i>I strike, or may or can strike, myself.</i>		
<i>S.</i> <i>τύπωμαι</i>	<i>D.</i> <i>τυπώμεθον</i>	<i>P.</i> <i>τυπώμεθα</i>
<i>τύψη</i>	<i>τύψησθον</i>	<i>τύψησθε</i>
<i>τύπηται</i>	<i>τύψησθον</i>	<i>τύπωνται</i>

Aorist 2. Synonymous with Aorist 1.  
*τύπωμαι*, inflected like Aorist 1.

## OPTATIVE MOOD.

Present. *I might, &c. strike myself.*  
*τυπτοίμην*, the same as in the Passive.

Perfect. *I might, &c. have struck myself.*  
 τετυμμένος (η, ον) εἶην, as in the Passive.

Future 1. *I should or would strike myself.*  
 τυποίμην, inflected like the Present.

Future 2. Synonymous with Future 1.  
 τυπεοίμην contr. τυποίμην inflected like φιλεοίμην (§ 116).

Aorist 1. *I might, &c. strike myself.*

S. τυπαίμην	D. τυπαίμεθον	P. τυπαίμεθα
τύπαιο	τύπαισθον	τύπαισθε
τύπαιτο	τυπαίσθην	τύπαιντο

Aorist 2. Synonymous with Aorist 1.  
 τυποίμην, inflected like the Present.

### IMPERATIVE MOOD.

Present. *Strike thyself*  
 τύπτου, as in the Passive.

Perfect. *Strike thyself.*  
 τέτυπο, as in the Passive.

Aorist 1. *Strike thyself.*

S. _____	D. _____	P. _____
τύπαι	τύπασθον	τύπασθε
τυπάσθω	τυπάσθων	τυπάσθωσαν or -σθων

Aorist 2. Synonymous with Aorist 1.  
 τυποῦ, inflected like the Present.

### INFINITIVE MOOD.

Present. τύπτεσθαι, *to strike one's self.*

Perfect. τετύφθαι, *to have struck one's self.*

Future 1. τύψεσθαι, *to be about to strike one's self.*

Future 2. τυπέσθαι contracted τυπεῖσθαι, synonymous with Future 1.

Aorist 1. τύπασθαι, *to strike one's self.*

Aorist 2. τυπέσθαι, synonymous with Aorist 1.

### PARTICIPLE.

Present. τυπτόμενος, η, ον, *striking himself.*

Perfect. τετυμμένος, η, ον, *having struck himself.*

Future 1. τυπόμενος, η, ον, *about to strike himself.*

Future 2. τυπεόμενος contracted τυπούμενος, η, ον, synonymous with Future 1.

Aorist 1. τυπάμενος, η, ον, *striking or having struck himself.*

Aorist 2. τυπόμενος, η, ον, synonymous with Aorist 1.



## AUGMENT.

§ 75. 1. The perfect and third future of all the moods and of the participle, and the imperfect, aorist, and pluperfect of the indicative, receive an increase at the beginning, called *augment*.

2. There are two kinds of augment; the *syllabic augment*, and the *temporal augment*.

The syllabic augment is formed by prefixing a syllable or two syllables to the verb.

The temporal augment is formed by lengthening the first syllable of the verb.

## SYLLABIC AUGMENT.

§ 76. 1. When the verb begins with a consonant followed by a vowel or a liquid, the augment of the PERFECT is formed by prefixing to the verb that consonant together with an ε. E. g.

τύπτω	perf. τέτυφα,	τέτυμμαι
γράφω	“ γέγραφα,	γέγραμμαι.

So θύω, τέθυκα· φύω, πέφυκα· χαίνω, κέχηνα· χράω, κέχρημαι. (§ 14. 3.)

This kind of syllabic augment is called *reduplication*.

2. When the verb begins with a double consonant (ζ, ξ, ψ), or with two consonants the second of which is *not* a liquid, the augment of the PERFECT is formed by prefixing an ε. E. g.

ζητέω	perf. ἐζήτηκα,	ἐζήτημαι
σκάπτω	“ ἔσκαφα,	ἔσκαρμαι.

NOTE 1. Some verbs beginning with a liquid take *υ* instead of the reduplication. See the Anomalous λαγχάνω, λαμβάνω, λίγω collect, ΜΕΙΡΩ, ΠΕΩ say.

NOTE 2. Verbs beginning with βλ, γλ, μν, are variable in the augment of the perfect. E. g. γλίσσω, ἔγλυφα or γέγλυφα· μνημονεύω, ἐμνημόνευκα· μινῆσκω, μέμνημαι.

Those beginning with *γν* always prefix an *ε*. E. g. *γνωρίζω, ἐγνώριξα*.

NOTE 3. In a few instances, verbs beginning with *πτ* take the reduplication. See the Anomalous *πίπτω, πτέσσω*.

The verb *πτάομαι*, *possess*, has perf. pass. *ἔαπται* and *ἔικπται*.

NOTE 4. The Epic language, in a few instances, prefixes the initial consonant together with an *υ*. E. g. *δίω, διῖδα* for *διδα*.

§ 77. 1. The augment of the PLUPERFECT is formed by prefixing an *ε* to the reduplication of the perfect. (§ 76. 1.) E. g.

*τύπιω, τέτυφα* pluperf. *ἔειτύφειν*.

2. But when the perfect begins with *ε*, the pluperfect takes no additional augment. (§ 76. 2.) E. g.

*σκάπτω, ἔσκαφα* pluperf. *ἑσκάφειν*.

NOTE 1. The additional augment *ε* of the pluperfect is often omitted. E. g. *τελευταίω, ἐτετελευτήκειν* or *τετελευτήκειν*.

NOTE 2. The verb *ἵστημι* often lengthens the syllabic augment *ι* into *υ* in the pluperfect active. See in the catalogue of Anomalous Verbs.

§ 78. When the verb begins with a consonant, the augment of the IMPERFECT and AORIST is formed by prefixing an *ε*. E. g.

*τύπιω* imperf. *ἔτυπον* aor. *ἔτυψα*.

NOTE 1. These four verbs, *βούλομαι, δύναμαι, λαύω*, and *μίλλω*, often take the temporal augment in addition to the syllabic. See in the catalogue of Anomalous Verbs.

NOTE 2. In the Epic dialect the *second aorist active* and *middle* often takes the *reduplication* through all the moods and participle. E. g. *κάννω, κέκαμον· λαμβάνω, λελαβόμεν*.

In some instances an *ε* is prefixed to this reduplication, but only in the indicative. E. g. *φράζω, πέφραδον* or *ἐπέφραδον*.

NOTE 3. The syllabic augment of the *imperfect* and of the *aorist* is often omitted by the epic poets. E. g. *φέρω, φέρον* for *ἔφερον· τρέπω, τραπόμην* for *ἐτραπόμην*.

§ 79. When the verb begins with *ρ*, the augment is formed by prefixing an *ε*, and doubling the *ρ* (§ 13). E. g.

*ρόπιω*, imperf. *ῥόραπον*, perf. *ῥόραφα*, pluperf. *ἑρόραφειν*, aor. *ῥόραφα*.

NOTE 1. In a few instances, Homer does not double the *ε* after the syllabic augment. E. g. *ρίζω*, *ῖρεξα* for *ῖρριξα*.

NOTE 2. The verb *ῥυπαίνω*, in Homer, has perf. pass. part. *ῥυπαμῖνα* for *ῖρρυπαμῖνα*.

NOTE 3. The verbs *ΔΕΙΩ*, *ΜΕΙΠΩ*, and *σιύω*, in some of the past tenses, double the initial consonant after *ι*. See in the catalogue of Anomalous Verbs.

## TEMPORAL AUGMENT.

§ 80. 1. When the verb begins with a *short* vowel, the augment of all the past tenses is formed by lengthening that vowel. *Α* and *ε* become *η*, and *ο* becomes *ω*. E. g.

*ἀκολουθῶ*, imperf. *ἠκολουθεῖον*, perf. *ἠκολούθηκα*, pluperf. *ἠκολουθήκειν*, aor. *ἠκολούθησα*.

*ἐλέω*, *ἠλέεον*, *ἠλέηκα*, *ἠλέηκειν*, *ἠλέησα*.

*ὀρθῶ*, *ὠρθόομην*, *ὠρθώμαι*, *ὠρθώμην*, *ὠρθωσα*.

So *ἔκτενύω*, *ἔκτετεον*, *ἔκτενυσα* · *ὕγιαίνω*, *ὕγιαινον*, *ὕγιανα*.

2. If the vowel is already *long*, no change takes place; except that *ᾱ* (long) is commonly changed into *η*. E. g. *ἡμερῶ*, *ἡμέροον* · *ᾠδίνω*, *ᾠδινον* · *αἴσσω*, *ἡῖσα*.

3. When the verb begins with a *diphthong*, the augment is formed by changing the first vowel of that diphthong in the manner above specified (§ 80. 1, 2). E. g. *αἰτέω*, *ἡῖτεον* · *ᾗδω*, *ἡῖδον* · *αὐλέω*, *ἡῦλεον* · *εὔχομαι*, *ἡὔχομην* · *οἰκέω*, *ᾠκτεον*.

For the *iota subscript*, see above (§ 3).

NOTE 1. Some verbs lengthen *ι* not into *η* but into *υ*. Such are *ἰάω*, *ἰθίζω*, *ἰλίσσω*, *ἰλκω*, *ἰλκύνω*, *ἰρπω*, *ἰρπύζω*, *ἰργάζομαι*, *ἰστιάω*. See also the Anomalous *ἙΛΩ*, *ἦτω*, *ἦχω*, *ἙΩ*, *ἦμι*.

NOTE 2. Some verbs beginning with a vowel take the *syllabic* augment. See the Anomalous *ἄγνυμι*, *ἀλίσκομαι*, *ἀνδάνω*, *εἴπω*, *εἴλλω*, *ΕΙΠΩ*, *ἔλπω*, *ἔννυμι*, *ΕΡΓΩ*, *εὐρίω*, *ὠδίω*, *ὠνίομαι*.

NOTE 3. A few verbs beginning with a vowel take both the *syllabic* and *temporal* augment at the same time. See the Anomalous *ἀνδάνω*, *ἦθω*, *ἦμι*, *οἶγω*, *οἶράω*. See also the *pluperfect* of the anomalous *εἴπω*, *ἔλπω*, and *ΕΡΓΩ*.

REMARK 1. The perfect of the Anomalous *ἦθω* lengthens the syllabic augment *ι* into *υ*. (Compare §§ 77. N. 2: 78. N. 1.)

REMARK 2. The verb *ἰορτάζω*, (originally *ἰερτάζω*) changes *ι* into *ιω* in the augmented tenses. E. g. imperf. *ιώρταζον*.

NOTE 4. The temporal augment is often *omitted* in the Attic dialect. E. g. ἀηδίζομαι, ἀηδίζομην· εὐρίσκω, εὐρίσκον· οἰνώω, οἰνοον.

Verbs beginning with the diphthong *ou* are never augmented. E. g. οὐτιάω, οὐτίζον, never ωτίζον.

Those beginning with *ei* are seldom augmented.

NOTE 5. The Epic and the Ionic dialect may *omit* the temporal augment in all verbs. E. g. ἀγορεύω, ἀγόρευον· ἔζομαι, ἔζομην· ὀμιλέω, ὀμίλεον.

§ 81. 1. Some verbs beginning with *α*, *ε*, *ο*, followed by a single consonant, form the augment of the PERFECT by prefixing the first two letters to the temporal augment. E. g.

ἀγείρω	perf.	ἤγερα, ἀγ-ήγερα
ἐμέω	“	ἤμεκα, ἐμ-ήμεκα
ὀρύσσω	“	ὠρυχα, ὀρ-ώρυχα.

This kind of augment is called *Attic reduplication*.

Verbs which take the Attic reduplication : ἀλείφω, ἀλέω, ἐλέγχω, ἐλίσσω, ἐμέω, ἐρείδω, ὀρέγω, ὀρύσσω. See also the Anomalous ἀγείρω, ἄγω, αἰρέω, ANEΘΩ, ἀραρίσκω, ἀχέω, ἐγείρω, ἐλαύνω, ΕΛΕΤΘΩ, ΕΝΕΓΚΩ, ΕΝΕΘΩ, ἐνείκω, ἐρείπω, ἔχω, ἡμύνω, ὄζω, ὄλλυμι, ὀμνυμι, ΟΠΩ, ὄρνυμι.

2. The PLUPERFECT in this case takes no additional augment. E. g. ἀγείρω, ἀγήγερα, ἀγηγέρειν.

Except ἀκούω, ἀκήκοα, ἠκηκόειν· ἐλαύνω, ἐλήλαμαι, ἠληλάμην. See also the Anomalous ΕΛΕΤΘΩ.

NOTE. The epic poets sometimes omit the augment of the second syllable. See the Anomalous ἀπαχμίνες, ἀλάομαι, ἀραρίσκω, ἀχίω.

## AUGMENT OF COMPOUND VERBS.

§ 82. 1. Verbs compounded with a preposition receive the augment after that preposition. E. g.

προσ-γράφω, imperf. προσ-έγραφον, perf. προσ-γέγραφα, plu-perf. προσ-εγγράφειν, aor. προσ-έγραψα.  
προσ-άπτω, προσ-ῆπτον, προσ-ῆφα, προσ-ῆφειν, προσ-ῆψα.

So ἐμ-πίπτω (§ 12. 1), ἐν-ἐπιπτον· ἐγ-κρίνω (§ 12. 2), ἐν-ἐκρινον, ἐγ-κέκρικα· συλ-λύω (§ 12. 3), συν-έλυον, συλ-έλυκα· συζυμώω (§ 12. 4), συν-εζύμοον· ἐκ-λύω (§ 15. 3), ἐξ-έλυον.



REMARK. Prepositions ending in a vowel lose that vowel before the syllabic augment  $\epsilon$ . (§ 135. 3.) E. g. ἀποκόπτω, ἀπικοπτον.

Except περί and πρό. E. g. περικόπτω, περιέκοπτον· προλίγω, προέλιγω. (ibid.)

NOTE 1. Some verbs compounded with a preposition take the augment *before* that preposition. Such are ἀμφισχητίω, ἀντιβολίω, ἱμπολάω, ἐναντιόμαι. See also the Anomalous ἀμφίννυμι, ἀμπέχω, ἀναλίσκω, ἀνοίγω, ἀφίημι, καθίζομαι, καθίζω.

NOTE 2. Some take the augment either *before* or *after* the preposition. E. g. προθυμίομαι, ἐπροθυμίομην or προθυμίομην. See also the Anomalous καθιύδω.

NOTE 3. A few verbs take the augment *before* and *after* the preposition at the same time. Such are ἀνορθόω, διαιτάω, διακονίω, ἐνοχλίω, παραινίω. See also the Anomalous ἀναλίσκω, ἀνίχω, κάθημαι.

2. In verbs compounded with other words the augment stands first. (§ 135.) E. g.

ἄσεβέω, ἡσέβειον, ἡσέβηκα, derived from ἄσεβής (ἀ-, σέβω).

NOTE 4. From ἵπποτρεφίω, derived from ἵπποτρέφοι (ἵπποι, τρέφω), Lycurgus forms perf. ἵπποτιτρέφηκα for ἵπποτρέφηκα.

3. Verbs compounded with the particles εὖ and δυσ-, if they begin with α, ε, ο, take the augment after these particles. In all other cases the augment precedes these particles, or, in compounds with εὖ, it may be omitted (§ 80. N. 4). E. g.

εὐαρεστίω,	εὐηρέστεον,	εὐηρέστηκα
δυσαρεστίω,	δυσηρέστεον,	δυσηρέστηκα
εὐδοκίμew,	ἡὔδοκίμεον,	ἡὔδοκίμηκα
δυστυχέω,	ἐδυστύχεον,	δεδυστύχηκα.

## VERBAL ROOTS AND TERMINATIONS.

§ 83. 1. The *root* of a verb consists of those letters which are found in every part of that verb. It is obtained by dropping ω of the present active (§§ 94: 96). E. g. the root of λέγω is λεγ.

2. The *root* of a tense consists of those letters which are found in every part of that tense. E. g. τυψ is the root of the first future active of τύπτω.

## INDICATIVE MOOD.

§ 84. 1. The following table exhibits the terminations of the *primary tenses* of the indicative.

Person.	Active.			Passive and Middle.		
	1st.	2d.	3d.	1st.	2d.	3d.
<i>Singular.</i>	μῖ	ς	σῖ	μαι	σαι, αι	ται
<i>Dual.</i>	μεν	τον	τον	μεθον	σθον	σθον
<i>Plural.</i>	μεν	τε	νοι	μεθα	σθε	νται

2. The following are the terminations of the *secondary tenses* of the indicative.

Person.	Active.			Passive and Middle.		
	1st.	2d.	3d.	1st.	2d.	3d.
<i>Singular.</i>	ν	ς	—	μην	σο, ο	το
<i>Dual.</i>	μεν	τον	την	μεθον	σθον	σθην
<i>Plural.</i>	μεν	τε	σάν, ν	μεθα	σθε	ντο

NOTE 1. The terminations *μι* and *σι* are found in the indicative of *verbs in μι* (§ 177). In the greatest number of verbs they are dropped. E. g. *τύπτω*, *τύπτει*, *τύπτε*, *τύπτε*, for *τύπτομι*, *τύπτισι*, *τιτύφαμι*, *τιτύφισι*.

NOTE 2. The *first aorist active* has no termination in the first person singular.

NOTE 3. The *third person singular* of the *secondary tenses* of the active has no termination.

NOTE 4. The termination *σαν* is found in the *pluperfect*. Also in the *imperfect* and *second aorist* of *verbs in μι* (§ 117). Also in the *aorist passive* (§ 92). In all other cases it drops *σα*.

The Alexandrian dialect frequently uses this termination in the *imperfect* and *second aorist*. E. g. *σχάζω*, *ισχάζοσαν* for *ἴσχαζον*. *ΕΛΕΥΘΩ*, *ἤλθεσαν* for *ἤλθον*.

NOTE 5. The terminations *σαι*, *σθ*, are found in the *perfect* and *pluperfect passive* (§ 91). Also in *verbs in μι* (§ 117). In all other cases they drop *σ*.

The Alexandrian dialect sometimes uses *σαι* in the *present passive* of verbs in *ω*. E. g. *ἰδυιέω*, 2d pers. sing. *ἰδυιέσαι* contracted *ἰδυῖσαι*.

NOTE 6. DIALECTS. The following table exhibits the dialectic peculiarities of the indicative mood.

*Active. Sing.* 2d pers. Old *σθα*, *σῖ*, for *ς*. The Attic dialect uses *σθα* in some instances.

The old termination *σι* is found only in the old *ἑσσι* for *εἰς* from *εἰμι*, *am*.

3d pers. Doric *ῖ* for *σι*, as *δίδωμι*, *δίδωσι* for *δίδωσι*.

**Plur. 1st pers. Doric** μέγ for μέν, as ἐρίζω, ἐρίζομεγ for ἐρίζομεν.

**3d pers. Doric** νῦ for νσι, as μοχθίζω, μοχθίζοῦντι for μοχθίζουσι (that is μοχθίζονται).

**Passive. Sing. 1st pers. Doric** μᾶν for μην, as ἐτυπτόμᾶν for ἐτυπτόμην.

**Dual. 1st pers. Doric and poetic** μεσθον for μεθον, as τυπτόμεσθον for τυπτόμεθον.

**Plur. 1st pers. Doric and poetic** μεσθα for μεθα, as τυπτόμεσθα for τυπτόμεθα.

**3d pers. Ionic and Epic** ᾶται, ᾶτο, for νται, ντο.

These terminations are found in the *perfect* and *pluperfect* passive. Also in the *present* and *imperfect* of verbs in μι (§ 117).

The termination ατο is found also in the *imperfect* of verbs in ω (§ 85. N. 6).

§ 85. 1. The vowel, which stands between the termination and the root (§§ 83 : 84), is called the *connecting vowel*. It is an ο in the first person of all the numbers, and in the third person plural; in all the rest it is an ε. Except that,

(1) The connecting vowel of the *perfect active*, and *first aorist active* and *middle*, is an ᾶ. But in the third person singular of the perfect and of the first aorist active it is an ε.

(2) The connecting vowel of the *pluperfect active* is an ει. In the third person plural it is an ει or ε.

(3) The *present* and *future active* lengthen ο into ω, in the first person singular, and ε into ει, in the second and third person singular.

2. The following table exhibits the terminations and the connecting vowels united.

Pres. & Fut. Active.				Pres. & Fut. Pass. & Mid.			
P.	1st.	2d.	3d.	1st.	2d.	3d.	
S.	ω	ει-ς	ει	ο-μαι	ε-αι, η, ει	ε-ται	
D.	ο-μεν	ε-τον	ε-τον	ο-μεθον	ε-σθον	ε-σθον	
P.	ο-μεν	ε-τε	ουσι (§ 12.5)	ο-μεθα	ε-σθε	ο-νται	
Imperf. & 2d A. Act.				Impf. Pass. & Mid. & 2 A. Mid.			
P.	1st.	2d.	3d.	1st.	2d.	3d.	
S.	ο-ν	ε-ς	ε	ο-μην	ε-ο, οθ	ε-το	
D.	ο-μεν	ε-τον	ε-την	ο-μεθον	ε-σθον	ε-σθην	
P.	ο-μεν	ε-τε	ο-ν	ο-μεθα	ε-σθε	ο-ντο	

<i>First Aorist Active.</i>				<i>First Aorist Middle.</i>			
P.	1st.	2d.	3d.	1st.	2d.	3d.	
S.	α	α-ς	ε	α-μην	α-ο, ω	α-το	
D.	α-μεν	α-τον	α-την	α-μεθον	α-σθον	α-σθην	
P.	α-μεν	α-τε	α-ν	α-μεθα	α-σθε	α-ντο	

*Perfect Active.*

P.	1st.	2d.	3d.
S.	α	α-ς	ε
D.	α-μεν	α-τον	α-τον
P.	α-μεν	α-τε	ασι (§ 12. 5)

*Pluperfect Active.*

P.	1st.	2d.	3d.
S.	ει-ν	ει-ς	ει
D.	ει-μεν	ει-τον	ει-την
P.	ει-μεν	ει-τε	ει-σαν, ε-σαν

REMARK 1. For the terminations of the *first* and *third* person singular of the active, see above (§ 84. N. 1, 2, 3).

REMARK 2. The endings *αι, ια, ας*, of the second person singular of the passive and middle, are contracted into *η* or *ιι, ου, ω*, respectively. In Attic authors, *ιι* is more common than *η*.

NOTE 1. In some instances the *third* person plural of the perfect active takes *ασι* for *ασι*. E. g. *γινώσκω, ἔγνωσαν*.

NOTE 2. In the Alexandrian dialect the *second aorist active* and *middle* often takes the connecting vowel *α* of the first aorist. E. g. *ΕΙΔΩ, ἔιδα* for *ἔιδον* \* *φεύγω, ἔφυγα* for *ἔφυγον* \* *ὑράσκω, ὑράμην* for *ὑρόμην*.

On the other hand, the *first aorist active* and *middle*, in some instances, takes the connecting vowels (*α, ε*) of the second aorist. See the Anomalous *βαίνα, δύν, ἰκνίμαι*.

NOTE 3. The Doric dialect uses the short connecting vowel *ε* in the *second* person singular of the *present active*. E. g. *ἀμέλω, ἀμέλες* for *ἀμέλεις*.

NOTE 4. The Epic and the Ionic dialect have, in the singular of the *pluperfect active*, *εα, εας, εε*, for *ειν, εις, ει*. E. g. *χεῖρνα, ἐχεῖρνεα, ἐχεῖρνεε*.

The Attics contract these endings into *η, ης, η*.

In some instances the ending *εε* of the third person singular takes *ν* movable before a vowel. See the Anomalous *ΕΙΔΩ*.

NOTE 5. In the *imperfect* and *aorist active*, the Epic and the Doric dialect often use the endings *σκον, σκες, σκε*, plur.



σκομεν, σκετε, σκον. In the *imperfect passive* and *aorist middle* they often use the endings σκομην, σκεο, σκετο, plur. σκομεθα, σκεσθε, σκοντο.

In the *imperfect* and *second aorist* of *mute* and *liquid verbs*, an ε stands between these endings and the root. E. g.

τύπτεισκον, τυπτεσκόμην for ἔτυπτον, ἐτυπτόμην  
τύπεσκον, τυπεσκόμην “ ἔτυπον, ἐτυπόμην.

In the *imperfect* of *pure verbs* these endings are very seldom preceded by ε.

In the *first aorist active* and *middle* an α stands between these endings and the root. E. g.

τύψασκον, τυψασκόμην for ἔτυψα, ἐτυψάμην.

In some instances the *imperfect* also prefixes an α to these endings. E. g. κρύπτω, κρύπτασκον for ἔκρυπτον.

NOTE 6. The *Ionic dialect* uses the termination ατο in the *imperfect passive*; in which case the connecting vowel becomes ε. E. g. γράφω, ἐγραφέατο for ἐγράφοντο. In *pure verbs* the connecting vowel is omitted before ατο. E. g. μνηχάνεομαι, ἐμνηχάεατο.

## SUBJUNCTIVE MOOD.

§ 86. 1. The *subjunctive mood* uses the terminations of the *primary tenses* of the *indicative* (§ 84. 1).

2. Its connecting vowels are ω and η. But the second and third person singular active have η.

3. The following table exhibits the terminations and the connecting vowels united.

Active.			Passive and Middle.		
P. 1st.	2d.	3d.	1st.	2d.	3d.
S. ω	η-ς η		ω-μαι	η-αι, η	η-ται
D. ω-μεν	η-τον	η-τον	ω-μεθον	η-σθον	η-σθον
P. ω-μεν	η-τε	ωσι (§ 12. 5)	ω-μεθα	η-σθε	ω-νται

REMARK. The ending ηαι in the second person singular of the passive and middle is contracted into η.

NOTE 1. The *perfect* of the *subjunctive active* is sometimes formed by means of the perfect active participle and αίαι. E. g. τιτυφώς (υῖα, δς) αἶ, ἦς, ἦ, for τιτύφω, ης, η.

NOTE 2. The Epic language often uses  $\omega\mu\iota$ ,  $\eta\sigma\theta\alpha$ ,  $\eta\sigma\iota$ , for  $\omega$ ,  $\eta\varsigma$ ,  $\eta$ . (§ 84. N. 6.) E. g.  $\tau\acute{\iota}\chi\omega\mu\iota$ ,  $\tau\acute{\iota}\chi\eta\sigma\theta\alpha$ ,  $\tau\acute{\iota}\chi\eta\sigma\iota$ , for  $\tau\acute{\iota}\chi\omega$ ,  $\eta\varsigma$ ,  $\eta$ .

NOTE 3. Sometimes the Epic language uses the connecting vowels ( $\omicron$ ,  $\epsilon$ ) of the indicative. E. g.  $\acute{\epsilon}\rho\upsilon\kappa\omega$ ,  $\varphi\theta\acute{\iota}\omega$ , subj.  $\acute{\epsilon}\rho\upsilon\kappa\omicron\mu\epsilon\nu$ ,  $\varphi\theta\acute{\iota}\epsilon\tau\alpha\iota$ , for  $\acute{\epsilon}\rho\upsilon\kappa\omega\mu\epsilon\nu$ ,  $\varphi\theta\acute{\iota}\eta\tau\alpha\iota$ .

## OPTATIVE MOOD.

§ 87. 1. The optative mood uses the terminations of the *secondary tenses* of the indicative (§ 84. 2).

But the first person singular of the optative active takes  $\mu\iota$  (§ 84. 1); and the third person plural ends in  $\epsilon\nu$ .

2. For its connecting vowel it has  $\omicron\iota$ . But in the *first aorist active* and *middle* it has  $\alpha\iota$ .

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>			<i>Passive and Middle.</i>		
P. 1st.	2d.	3d.	1st.	2d.	3d.
S. $\omicron\iota-\mu\iota$	$\omicron\iota-\varsigma$	$\omicron\iota$	$\omicron\iota-\mu\eta\nu$	$\omicron\iota-\theta$	$\omicron\iota-\tau\omicron$
D. $\omicron\iota-\mu\epsilon\nu$	$\omicron\iota-\tau\omicron\nu$	$\omicron\iota-\tau\eta\nu$	$\omicron\iota-\mu\epsilon\theta\omicron\nu$	$\omicron\iota-\sigma\theta\omicron\nu$	$\omicron\iota-\sigma\theta\eta\nu$
P. $\omicron\iota-\mu\epsilon\nu$	$\omicron\iota-\tau\epsilon$	$\omicron\iota-\epsilon\nu$	$\omicron\iota-\mu\epsilon\theta\alpha$	$\omicron\iota-\sigma\theta\epsilon$	$\omicron\iota-\nu\tau\omicron$

  

<i>First Aorist Active.</i>			<i>First Aorist Middle.</i>		
P. 1st.	2d.	3d.	1st.	2d.	3d.
S. $\alpha\iota-\mu\iota$	$\alpha\iota-\varsigma$	$\alpha\iota$	$\alpha\iota-\mu\eta\nu$	$\alpha\iota-\theta$	$\alpha\iota-\tau\omicron$
D. $\alpha\iota-\mu\epsilon\nu$	$\alpha\iota-\tau\omicron\nu$	$\alpha\iota-\tau\eta\nu$	$\alpha\iota-\mu\epsilon\theta\omicron\nu$	$\alpha\iota-\sigma\theta\omicron\nu$	$\alpha\iota-\sigma\theta\eta\nu$
P. $\alpha\iota-\mu\epsilon\nu$	$\alpha\iota-\tau\epsilon$	$\alpha\iota-\epsilon\nu$	$\alpha\iota-\mu\epsilon\theta\alpha$	$\alpha\iota-\sigma\theta\epsilon$	$\alpha\iota-\nu\tau\omicron$

NOTE 1. The *perfect* of the *optative active* is sometimes formed by means of the perfect active participle and  $\alpha\iota\mu\iota$ . E. g.  $\tau\epsilon\tau\epsilon\rho\acute{\omega}\varsigma$  ( $\alpha\iota\alpha$ ,  $\epsilon\varsigma$ )  $\acute{\alpha}\eta\alpha$ ,  $\acute{\alpha}\eta\epsilon$ ,  $\acute{\alpha}\eta$ , for  $\tau\epsilon\tau\acute{\epsilon}\rho\omicron\mu\iota$ ,  $\alpha\iota\varsigma$ ,  $\alpha\iota$ .

NOTE 2. In many instances, particularly in *contract verbs*, the *optative active* takes the endings  $\omicron\iota\eta\nu$ ,  $\omicron\iota\eta\varsigma$ ,  $\omicron\iota\eta$ , dual  $\omicron\iota\eta\tau\omicron\nu$ ,  $\omicron\iota\eta\tau\eta\nu$ , plural  $\omicron\iota\eta\mu\epsilon\nu$ ,  $\omicron\iota\eta\tau\epsilon$ ,  $\omicron\iota\eta\sigma\alpha\nu$ . E. g.  $\varphi\epsilon\upsilon\gamma\omega$ ,  $\pi\epsilon\varphi\epsilon\nu\gamma\omicron\iota\eta\nu$  for  $\pi\epsilon\varphi\epsilon\upsilon\gamma\omicron\mu\iota$ .

NOTE 3. The *first aorist active* in the *optative* has also the endings  $\epsilon\iota\alpha$ ,  $\epsilon\iota\alpha\varsigma$ ,  $\epsilon\iota\epsilon$ , dual  $\epsilon\iota\alpha\tau\omicron\nu$ ,  $\epsilon\iota\alpha\tau\eta\nu$ , plural  $\epsilon\iota\alpha\mu\epsilon\nu$ ,  $\epsilon\iota\alpha\tau\epsilon$ ,  $\epsilon\iota\alpha\nu$ . E. g.  $\tau\acute{\upsilon}\pi\tau\omega$ ,  $\tau\acute{\upsilon}\psi\epsilon\iota\alpha$  for  $\tau\acute{\upsilon}\psi\alpha\iota\mu\iota$ . The *second* and *third person*

*singular*, and the *third person plural*, of this form, are more common than the corresponding persons of the regular form.

These endings are said to belong to the Æolic dialect.

NOTE 4. In the Epic language the *third person plural* of the *optative passive* and *middle* often takes the termination ατο (§ 84. N. 6). E. g. ἀράομαι, ἀρησαίαιτο for ἀρήσαιντο.

NOTE 5. In some instances the *second person singular* of the *optative active* takes the termination σθα (§ 84. N. 6). E. g. κλαίω, κλαίοισθα for κλαίεις.

NOTE 6. The Alexandrian dialect uses, in the *third person plural*, οισαν, αισαν, for οιεν, αιεν, (§ 84. N. 4.) E. g. τύπτω, τύποισαν, τύπαισαν, for τύποιεν, τύπαιεν.

## IMPERATIVE MOOD.

§ 88. 1. The following are the terminations of the imperative mood.

Active.		Passive and Middle.	
P. 2d.	3d.	2d.	3d.
S. θῖ	τω	σο, ο	σθω
D. τον	των	σθον	σθων
P. τε	τωσαν, ντων	σθε	σθωσαν, σθων

NOTE 1. The terminations θι, σσ, are used when the connecting vowel is dropped (§§ 91. N. 6, 7: 117). But when the connecting vowel is used, θι is dropped, and σσ becomes σ.

2. The connecting vowel of the imperative is an ε.

But in the *first aorist active* and *middle* it is an α. In the *second person singular*, however, the *first aorist active* ends in ον, and the *first aorist middle* in αι.

The termination ντων is preceded by ο. But in the *first aorist active* it is preceded by α.

3. The following table exhibits the terminations and the connecting vowels united.

Active.		Passive.	
P. 2d.	3d.	2d.	3d.
S. ε-θῖ	ε-τω	ε-σθ, ου	ε-σθω
D. ε-τον	ε-των	ε-σθον	ε-σθων
P. ε-τε	ε-τωσαν, ο-ντων	ε-σθε	ε-σθωσαν, ε-σθων

<i>First Aorist Active.</i>		<i>First Aorist Middle.</i>	
P. 2d.	3d.	2d.	3d.
S. <i>ov</i>	<i>α-τω</i>	<i>αι</i>	<i>α-σθω</i>
D. <i>α-των</i>	<i>α-των</i>	<i>α-σθον</i>	<i>α-σθων</i>
P. <i>α-τε</i>	<i>α-τωσαν, α-ντων</i>	<i>α-σθε</i>	<i>α-σθωσαν, α-σθων</i>

NOTE 2. The ending *ω* of the second person singular of the passive and middle is contracted into *ov*.

NOTE 3. In some instances, the *first aorist* takes the connecting vowel *ι* of the second aorist. See the Anomalous *ἄγω, ἄεχΩ, οἶΩ* bring.

## INFINITIVE MOOD.

§ 89. 1. The terminations of the infinitive mood are the following.

<i>Active.</i>		<i>Passive and Middle.</i>
Present, Future, 2 Aor.	<i>ν</i>	All tenses, except Aorist Pas-
Perfect	<i>ναι</i>	sive (§ 92), <i>σθαι</i>

2. For the connecting vowel, the *present*, *future*, and *second aorist*, *active*, have an *ει*. In the *first aorist middle* the connecting vowel is an *α*. In all the other tenses it is an *ε*.

But the *first aorist active infinitive* ends in *αι*.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>		<i>Passive and Middle.</i>
Pres., Fut., 2 Aor.	<i>ει-ν</i>	Pres., Fut., 2 A. Mid. <i>ε-σθαι</i>
Perf.	<i>ει-ναι</i>	1 Aor. Mid. <i>α-σθαι</i>

For the *perfect* and *aorist passive, infinitive*, see below (§§ 91: 92).

NOTE 1. The termination of the infinitive *active* in the Epic language is *μεναι* or *μεν*, which is always preceded by the connecting vowel *ε*. E. g. *πίνω, πινέμεναι* or *πινέμεν* for *πίνειν*.

NOTE 2. In the infinitive *active*, the Doric has *εν* or *ην* for *ειν*. E. g. *βόσκω, βόσκειν* for *βόσκειν*· *χαίρω, χαίρην* for *χαίρειν*.

NOTE 3. The Ionians change *ειν* of the *second aorist active* into *έειν*. E. g. *βάλλω, βαλέειν* for *βαλεῖν*.



## PARTICIPLE.

§ 90. 1. The root of the *present*, *future*, and *second aorist*, *active*, participle, is formed by annexing *οντι* to the root of the tense (§ 83. 2). E. g.

Present. *τύπτων, τύπτι-οντι-ος*, (§ 36. 3, R. 1)

Future 1. *τύψων, τύψ-οντι-ος*, (ibid.)

Future 2. *τυπέων, τυπέ-οντι-ος*, (ibid.)

Aorist 2. *τυπῶν, τυπ-όντι-ος*, (ibid.)

The *first aorist active* annexes *αντι* to the root of the tense. E. g. *τύψας, τύψ-αντι-ος*, (§ 36. 2.)

The *perfect active* annexes *οι*. E. g. *τετυφώς, τετυφ-ότι-ος*, (§ 36. 2.)

NOTE. The Æolic dialect uses *αις, αισα*, in the *first aorist active participle*, for *ᾱς, ᾱσα*. E. g. *δισκίω, δισκήσαις* for *δισκήσας*.

2. The participle in the *passive* and *middle* ends in *όμενος*. But in the *first aorist middle* it ends in *άμενος*. E. g. *τύπτω, τυπτόμενος, τυψάμενος*, (§ 49. 1.)

For the *perfect* and *aorist passive participle*, see below (§§ 91 : 92).

## PERFECT AND PLUPERFECT PASSIVE AND MIDDLE.

§ 91. 1. The perfect and pluperfect passive and middle have *no* connecting vowel (§ 85. 1). E. g. *παύω*,

## Perfect.

INDIC. *S. πέπαν-μαι, πέπαν-σαι, πέπαν-ται, D. πεπαύ-μεθον, πέπαν-σθον, πέπαν-σθον, P. πεπαύ-μεθα, πέπαν-σθε, πέπαν-νται.*

SUBJ. and OPT., see below (§ 91. 3, 4, 5).

IMPERAT. *S. πέπαν-σο, πεπαύ-σθω, D. πέπαν-σθον, πεπαύ-σθων, P. πέπαν-σθε, πεπαύ-σθωσαν.*

INFIN. *πεπαυ-σθαι.*

PART. *πεπαν-μένος, η, ον.*

## Pluperfect.

*S. έπεπαύ-μην, έπέπαν-σο, έπέπαν-το, D. έπεπαύ-μεθον, έπέπαν-σθον, έπεπαύ-σθην, P. έπεπαύ-μεθα, έπέπαν-σθε, έπέπαν-ντο.*

2. In *mute* and *liquid verbs*, the *third person plural* of the *perfect* and *pluperfect* passive is formed by means of the perfect passive participle and εἰσί, ἦσαν, from εἰμί. E. g. τίπτω,

Perf. 3d plur. τετυμμένοι (αι, α) εἰσί, for τέτυπ-νται.

Plup. 3d plur. τετυμμένοι (αι, α) ἦσαν, for ἐτέτυπ-ντο.

NOTE 1. The Epic language in a few instances drops σ of the termination σαι. E. g. βάλλω, perf. pas. βίβλημαι, βίβληαι for βίβλησαι.

NOTE 2. The Epic and Ionic dialects form the *third person plural* of the perfect and pluperfect passive by annexing αται, ατο, to the root of the verb. (§ 84. N. 6.) E. g. φθείρω,

Perf. 3d plur. ἐφθάται for ἐφθαρμένοι εἰσί

Plup. 3d plur. ἐφθάτο for ἐφθαρμένοι ἦσαν.

(1) *H* is commonly changed into *ε* before αται, ατο. E. g. οἰκέω, οἰκέαται, οἰκέατο, for ὤκηται, ὤκητο.

(2) The consonants π, β, κ, γ, are generally changed into their corresponding rough ones (φ, χ), before αται, ατο. E. g. λέγω, λελέχαι, λελέχατο.

(3) *Z* becomes δ before αται, ατο. E. g. ἀγωνίζω, ἀγωνίδαται, ἠγωνίδατο.

3. The perfect passive SUBJUNCTIVE and OPTATIVE is formed by means of the perfect passive participle and εἰμί. E. g.

Perf. Subj. τετυμμένος (η, ον) ᾧ, ᾗς, ᾗ, ᾗτο, ᾧμεν, ᾗτε, ᾧσι.

Perf. Opt. τετυμμένος (η, ον) εἶην, εἶης, εἶη, εἶητο, εἶήην, εἶημεν, εἶητε, εἶησαν.

4. The perfect passive SUBJUNCTIVE of verbs in αω, εω, and οω, is, in a few instances, formed by prefixing the augment of the perfect to the contracted present subjunctive (§ 116). In this instance αε are contracted into η. E. g. χιόμαι,

Perf. Subj. κεκτῶμαι, ᾗ, ᾗται, ᾧμεθον, ᾗσθον, ᾧμεθα, ᾗσθε, ᾧνται.

5. The perfect passive OPTATIVE of verbs in αω, εω, and οω, is, in a few instances, formed by dropping μαι of the perfect passive indicative, and successively annexing the regular terminations of the optative passive (§ 87. 1) preceded by ι. E. g. χιόμαι, κέκτημαι,

Perf. Opt. κεκτῆμην, ᾗο, ᾗτο, ᾗμεθον, ᾗσθον, ᾗσθην, ᾗμεθα, ᾗσθε, ᾗντο.

NOTE 3. These two verbs, *πράσσει* and *μυμήσκω*, form the perfect middle optative also by prefixing the reduplication to the contracted present middle optative. Thus, *κειτόμην, ᾧο, ᾧτο, &c., μεινόμεν, ᾧο, ᾧτο, &c.*

*Μυμήσκω* often changes *ω* into *αι*, in the perfect middle optative. Thus, *μεινσίμην, αι, αιτο, &c.*

In the Ionic and the Epic dialect these verbs change *ω* into *ει*, in the perfect middle optative. E. g. *κειτέμην, μειντέμην*, for *κειτόμην, μεινόμεν*.

NOTE 4. *Λύω* is perhaps the only verb in *ωω*, which forms the perfect passive optative after the analogy of verbs in *αω, εω, ου*, (§ 91. 5.) Thus, *λύω, λίσυμαι, λελύμεν, ὤο, ὤτο, &c.*, or, more analogically, *λελύμεν, ὤο, ὤτο, &c.*

NOTE 5. In the perfect passive subjunctive and optative of verbs in *αω, εω, ου, ωω*, § 91. 4, 5, N. 4, some grammarians place the ACCENT on the antepenult, if the last syllable permits it (§ 20. E. g. they write *κειτήμην, κέκτηε*.

NOTE 6. In some instances the SECOND PERFECT ACTIVE drops the connecting vowel in the *dual* and *plural* of the *indicative*, and throughout the *imperative*. In this case, the SECOND PLUPERFECT follows the analogy of the second perfect. See *ἀνώγω, ΔΕΙΩ, ἱγίρω, ΕΙΔΩ, εἶπω, ΕΛΕΥΘΩ, πράζω, πᾶσχω, πείθω*, in the catalogue of Anomalous Verbs.

NOTE 7. The SECOND PERFECT ACTIVE of a few *pure verbs* in *αω, εω*, is syncopated (§ 91. N. 6) in the *dual* and *plural* of the *indicative*, throughout the *imperative*, and in the *infinitive*. In the *subjunctive* and *optative* it follows the analogy of verbs in *μι* (§ 117). In the *participle* it is contracted. E. g. from *ΒΑΩ*,

### Perfect 2.

INDIC. *S.* βέβαια, βέβαιας, βέβαιε, *D.* βέβαμεν, βέβατον, βέβατον, *P.* βέβαμεν, βέβατε, βεβᾶσι(ν).

SUBJ. *S.* βεβῶ, βεβῆς, βεβῆ, *D.* βεβῶμεν, βεβῆτον, βεβῆτον, *P.* βεβῶμεν, βεβῆτε, βεβῶσι(ν).

OPT. *S.* βεβαίην, βεβαίης, βεβαίη, *D.* βεβαίημεν, βεβαίητον, βεβαίητην, *P.* βεβαίημεν, βεβαίητε, βεβαίησαν.

IMPER. *S.* βέβαθι (§ 88. N. 1), βεβάτω, *D.* βέβατον, βεβάτων, *P.* βέβατε, βεβάτωσαν.

INFIN. βεβάναι.

PART. βεβαώς, βεβαῶσα (sometimes βεβανῖα), βεβαός, *G.* βεβαότος, contracted βεβώς, βεβῶσα, βεβώς, *G.* βεβῶτος.

### Pluperfect 2.

*S.* ἐβεβᾶιν, ἐβεβᾶεις, ἐβεβᾶει, *D.* ἐβέβαμεν, ἐβέβατον, ἐβεβάτην, *P.* ἐβέβαμεν, ἐβέβατε, ἐβέβασαν.

NOTE 8. The *singular* of the second perfect and second pluperfect of verbs in *αω, εω*, is not used in the *indicative*.

NOTE 9. The *feminine participle* of verbs in *aw* generally ends in *σα*, in the second perfect. Its uncontracted form is not used.

NOTE 10. The ACCENT of the *third person plural* of the indicative (§ 91. N. 7) is placed on the penult, contrary to the general rule (§ 93. 1).

### AORIST PASSIVE.

§ 92. 1. The root of the *first aorist passive* is formed by annexing *θς* or *θη* to the root of the verb. (§ 83. 2.)

The root of the *second aorist passive* is formed by annexing *ς* or *η*. (ibid.)

2. The aorist passive uses the terminations of the active voice, and, in its inflection, follows the analogy of the second aorist active (*ἔθην*) of *τίθημι* (§ 117); except that all the regular terminations of the *indicative*, *imperative*, and *infinitive* are preceded by *η*. E. g. *τύπτω*,

#### Aorist 1.

INDIC. *S.* *ἐτύφθην*, *ης*, *η*, *D.* *ἡμεν*, *ητον*, *ήτην*, *P.* *ἐτύφθημεν*, *ητε*, *ησαν*.

SUBJ. *S.* *τυφθείω*, *έης*, *έη*, *D.* *έωμεν*, *έητον*, *έητον*, *P.* *έωμεν*, *έητε*, *έωσι*, contracted *τυφθῶ*, *ῆς*, *ῆ*, *ῶμεν*, *ῆτον*, *ῆτον*, *ῶμεν*, *ῆτε*, *ῶσι*.

OPT. *S.* *τυφθείην*, *είης*, *είη*, *D.* *είημεν*, *είητον*, *είήτην*, *P.* *είημεν*, *είητε*, *είησαν*.

The syncopated endings *εἴμεν*, *εἴτε*, *εἴεν*, (see the paradigm,) are more common than the regular ones.

IMPERAT. *S.* *τύφθητι* (§ 14. N. 4), *ήτω*, *D.* *ητον*, *ήτων*, *P.* *ητε*, *ήτωσαν* *OI* *έντιων*.

INFIN. *τυφθῆναι*.

PART. *τυφθείς*, *εῖσα*, *έν*, *G.* *έντιος*.

#### Aorist 2.

*ένύπην*, throughout like Aorist 1.

NOTE 1. The Epic language often changes *ησαν* of the third person plural of the indicative into *ιν*. E. g. *κοσμίω*, *κόσμηθιν* for *ἰκοσμήθησαν*. (§ 117. N. 17.)

NOTE 2. The Epic language often changes *ι* in the uncontracted subjunctive into *ιι*. E. g. *τυφθείω* for *τυφθίω*. (§ 117. N. 17.)

NOTE 3. The Epic language often takes *μιναι* or *μιν* for *ναι*, in the infinitive. E. g. *τυφθῆμιναι* or *τυφθῆμιν* for *τυφθῆναι*. (§ 89. N. 1.)

NOTE 4. The Epic language, in some instances, drops the connecting vowels in the SECOND AORIST MIDDLE. See the Anomalous *ἔλλομαι*, *ἀραρίσκω*, *γίγνομαι*, *δίχομαι*, *ἘΔΩ*, *λίγω*, *ΛΕΧΩ*, *μίνυμι*, *ἔρυνμι*, *πέρθω*.



## ACCENT OF VERBS.

§ 93. 1. In *polysyllabic* forms the accent is placed on the *antepenult*, if the last syllable permits it (§ 20); if not, it is placed on the *penult*. E. g.

τύπτομεν, τέτυφα · ἐτετύμην, ἐτύφθην.

*Compound* verbs are not excepted. E. g. ἀνάγω, ἄναγε.

2. In *dissyllabic* forms the accent is placed on the *penult*. E. g.

τύπτω, τύπτεις.

3. The *perfect active infinitive*, the *first aorist active infinitive*, the *perfect passive infinitive* and *participle*, and the *second aorist middle infinitive*, take the accent on the *penult*. E. g.

τετυφέναι, φιλήσαι, τετύφθαι, τετυμμένος, τυπέσθαι.

Also the *Epic infinitive* in *μεν*. E. g. πίνω, πινέμεν.

NOTE 1. In the *Epic* language, the *perfect passive infinitive* and *participle*, in some instances, take the accent on the *antepenult*. See the *Anomalous* ἀλάομαι, ἀλταίνω, ἐχίω, ἜΩ *seat*.

4. The *second aorist active infinitive* and *participle*, and the *perfect active participle*, take the accent on the *last syllable*. E. g.

τυπεῖν, τυπών, τετυφώς.

NOTE 2. The verbs ΕΙΔΩ, ΕΙΠΩ, ΕΛΕΥΘΩ, *εἰρίσκω*, *λαμβάνω*, in the *second person singular* of the *second aorist active imperative*, take the acute on the last syllable. In composition, however, they follow the general rule (§ 93. 1). See in the catalogue of *Anomalous Verbs*.

5. The *second person singular* of the *second aorist middle imperative* usually takes the circumflex on the last syllable. E. g. τύπτω, τυποῖ.

6. In *compound* verbs the accent cannot go farther back than the *augment*. E. g. προσέχω, προσεῖχον not πρόσσειχον.

NOTE 3. In verbs compounded with a preposition, the accent is placed on that preposition when the *augment* is *omitted*. (§ 78. N. 3.) E. g. ἐμφαίνω, ἐμφαῖνον for ἐνέφαῖνον.

NOTE 4. When the *augment*, upon which the accent would have been placed (§ 93. 1), is *omitted* (§ 78. N. 3), the accent is placed on the *penult*. E. g. πίπτω, πίπτει for ἐπιπτει.

## FORMATION OF THE TENSES.

## PRESENT ACTIVE.

§ 94. 1. The present active indicative is the source from which all the other tenses are derived.

2. Verbs are divided into *pure verbs*, *mute verbs*, and *liquid verbs*, according as the letter before  $\omega$  is a *vowel*, a *mute* ( $\pi$ ,  $\beta$ ,  $\phi$ ,  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\tau$ ,  $\delta$ ,  $\theta$ , also  $\zeta$ ), or a *liquid* ( $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ ). E. g.  $\tauιμάω$ ,  $\phiιλέω$ , are pure verbs;  $λείπω$ ,  $πλέκω$ , are mute verbs;  $μίλω$ ,  $ρέμω$ , are liquid verbs.

NOTE 1. These statements apply also to *deponent verbs* (§ 208), as such verbs are supposed to have been derived from a corresponding active voice. E. g.  $ἀγρίομαι$ , a pure verb;  $δίχομαι$ , a mute verb;  $ἰδύρομαι$ , a liquid verb.

NOTE 2. The title, "FORMATION OF THE TENSES," relates only to the *first person singular* of the tenses of the *indicative*. For the inflection of the tenses in the other moods, see above (§§ 83–92).

§ 95. The *penult* of a *pure verb* (§ 94. 2), if short, is lengthened in the perfect, pluperfect, future, and aorist.  $\mathcal{A}$ , in the penult, when it is *not* preceded by  $\epsilon$ ,  $\iota$ , or  $\rho$ , is changed into  $\eta$ .

For examples, see below.

REMARK. This rule does not apply to the *second perfect*, *second pluperfect*, *second future*, and *second aorist*.

NOTE 1. Some *pure verbs* retain the short vowel through all the tenses. Such are  $αἰδέομαι$ ,  $ἀκέομαι$ ,  $ἄλέω$ ,  $ἄνύω$ ,  $ἀρκέω$ ,  $ἄρώω$ ,  $ἄρύω$ ,  $γελάω$ ,  $ἐμέω$ ,  $θλάω$ ,  $κοτέω$ ,  $μεθύω$ ,  $νεικέω$ ,  $ξέω$ ,  $πίύω$ ,  $σπάω$ ,  $τανύω$ ,  $τελέω$ ,  $τρέω$ ,  $χαλάω$ . See also the Anomalous  $\alpha\gammaαμαι$ ,  $\alpha\lambdaέομαι$ ,  $\alpha\muφιέννυμι$ ,  $\alpha\rhoαρίσκω$ ,  $\alpha\rhoέσκω$ ,  $\deltaαίω$  *divide*,  $\deltaαμάω$ ,  $\deltaατέομαι$ ,  $\deltaόαται$ ,  $\epsilon\lambdaαίνω$ ,  $\epsilon\gammaγυμι$ ,  $\epsilon\rhoάω$ ,  $\epsilon\sigmaθίω$ ,  $\iota\etaμι$ ,  $\iota\lambdaάσχομαι$ ,  $\kappaαλέω$ ,  $\kappa\lambdaάω$  *break*,  $\muαίομαι$ ,  $\muεθύω$ ,  $\nuαίω$ ,  $\omicron\muννυμι$ ,  $\omicron\mathcal{N}\omicron\mathcal{M}\iota$ ,  $\piατέομαι$ ,  $\piετάννυμι$ ,  $\sigmaκεδάννυμι$ .

NOTE 2. The quantity of the penult of some *pure verbs* is variable. See the Anomalous  $\alphaἰνέω$ ,  $\alphaἰρέω$ ,  $\alpha\kappaαχίζω$ ,  $\betaαίνω$ ,  $\gammaαμέω$ ,  $\deltaέω$  *bind*,  $\deltaίδωμι$ ,  $\deltaύναμαι$ ,  $\δύω$ ,  $\epsilon\rhoύω$ ,  $\epsilon\upsilon\rhoίσκω$ ,  $\thetaύω$ ,  $\iotaστημι$ ,  $\iota\upsilon\chiω$ ,  $\kappaορέννυμι$ ,  $\kappaρεμάννυμι$ ,  $\lambdaύω$ ,  $\muάχομαι$ ,  $\νέμω$ ,  $\omicron\zetaω$ ,  $\piίληνυμι$ ,  $\piίμπρημι$ ,  $\πίνω$ ,  $\piίπτω$ ,  $\piοθέω$ ,  $\mathcal{P}\mathcal{E}\mathcal{N}$ ,  $\sigmaβέννυμι$ ,  $\sigmaτερέω$ ,  $\sigmaτορέννυμι$ ,  $\τίθημι$ ,  $\phiημί$ ,  $\phiθάνω$ .

NOTE 3.  $\chi\rhoάω$  changes  $\alpha$  into  $\eta$ , contrary to the rule. E. g.  $\chi\rhoήτω$ ,  $\chi\rhoήσομαι$ . —  $\mathcal{A}\kappa\rhoάομαι$  does not change  $\alpha$  into  $\eta$ , as  $\alpha\kappa\rhoεῖσομαι$ .

NOTE 4. Τῖναι lengthens ι into υ in the perfect active and passive. See in the catalogue of Anomalous Verbs.

§ 96. The present in actual use is not always the foundation upon which the other parts of the verb rest. Many verbs have, or are supposed to have, more than one present. In order therefore to be able to ascertain the *original* or *simple* present, the learner must become acquainted with the methods by which new presents may be derived from a given present. These methods are exhibited in the following paragraphs.

1. Some verbs beginning with a consonant, followed by a vowel or a liquid, prefix that consonant together with ι. E. g.

διδόω from ΔΟΩ  
τιτράω " ΤΡΑΩ.

A few verbs beginning with σι, σχ, πι, prefix ι. E. g. ιστάω from ΣΤΑΩ. Also the verb ἔω, thus, ἰέω.

NOTE 1. A few take the *Attic reduplication*, but without the augment of the second syllable. (§ 80. 1.) E. g. ΑΓΑΓΩ from ἄγω.

NOTE 2. The Attic reduplication of δύνημι from ΟΝΑΩ, and the prefix of μαίμαιν from μέω, are anomalous.

2. Many verbs, of which the root ends in a labial (π, β, φ), drop ω and annex τω. E. g.

τύπτω from ΤΠΩ  
κρύπτω " ΚΡΤΒΩ, (§ 7)  
ρίπτω " ΡΙΦΩ, (ibid.)

So ἄπτω (φ), βάπτω (φ), βλάπτω (β), δρύπτω (φ), θάπτω (φ), θρύπτω (φ), καλύπτω (β), κλέπτω (π), κόπτω (π), νίπτω (β), ράπτω (φ), σκάπτω (φ).

Hence it appears, that the root of the simple present of verbs in πτω ends in a labial; generally in π.

3. Many verbs, of which the root ends in a palatal (x, γ, χ), or lingual (τ, δ, θ), drop ω with the preceding consonant, and annex σσω. E. g.

φρίσσω from ΦΡΙΚΩ	τάσσω from ΤΑΓΩ
πράσσω " ΠΡΑΓΩ	βλίσσω " ΒΛΙΤΩ
βήσσω " ΒΗΧΩ	κορύσσω " ΚΟΡΤΘΩ.

So ἀλλάσσω (γ), βράσσω (τ), ξρέσσω (τ), ἱμάσσω (τ), κηρύσσω (κ), λίσσομαι (τ), μαλιάσσω (x), πάσσω (τ), πλάσσω (θ), ταράσσω (χ), φυλάσσω (x).

Hence it appears, that the root of the simple present of verbs in *σσω* ends either in a palatal or in a lingual; generally in *γ* or *δ*.

NOTE 3. *Τίπτω* is formed from *TEKΩ* by changing *κ* into *τ* and annexing *τ* to the root. (§ 96. 16.)

NOTE 4. The last syllable of the simple present of *ἀρίσσω* and *νέσσω* is either *γω* or *δω*.

4. Some verbs, of which the root ends in a palatal (*κ, γ, χ*), or lingual (*τ, δ, θ*), drop *ω* with the preceding consonant, and annex *ζω*. E. g.

*κράζω* from *KPAΓΩ*  
*στενάζω* " *σινάχω*

*σιάζω* from *ΣΤΑΓΩ*  
*ῥζω* " *ΟΔΩ*.

So *ἔσομαι* (*δ*), *μαστιζω* (*γ*), *οἰμώζω* (*γ*), *στηρίζω* (*γ*), *σιίζω* (*γ*), *σφύζω* (*γ*), *τριίζω* (*γ*).

NOTE 5. In most cases presents in *ζω*, especially in *poly-syllabic* verbs, are considered simple. E. g. *ἐλπίζω*, *χωρίζω*.

NOTE 6. The last syllable of the simple present of *ἀρπάζω*, *βαστάζω*, *κατάζω*, *παίζω*, *σαλπίζω*, is either *γω* or *δω*.

NOTE 7. Some verbs have *σσω* or *ζω* in the present. Such are *σφάσσω* or *σφάζω* from *ΣΦΑΓΩ*, *ἀρμίζω* or *ἀρμόσσω* from *ΑΡΜΟΔΩ*.

5. Some verbs annex *ν* to the last letter of the root. E. g. *τέμνω* from *τέμω*, *πίνω* from *ΠΙΩ*.

6. Many verbs insert *ν* before the last letter of the root. E. g.

<i>ΧΑΝΔΩ</i>	from	<i>ΧΑΔΩ</i>
<i>ΛΑΜΒΩ</i>	"	<i>ΛΑΒΩ</i> , (§ 12. 1)
<i>ΕΝΕΓΚΩ</i>	"	<i>ΕΝΕΚΩ</i> , (§ 12. 2)
<i>βάλλω</i>	"	<i>ΒΑΛΩ</i> , (§ 12. 3.)

Here belong all verbs in *λλω* and *ῥῥω*, and some in *γγω*, as *πάλλω*, *ῥῥῶ*.

7. Some verbs annex *ανω* or *αινω* to the root. E. g. *αὔξανω* from *αὔζω*, *ὀλισθαίνω* or *ὀλισθάνω* from *ΟΛΙΣΘΩ*.

Some annex *ανω* to, and insert *ν* before the last consonant of the root. E. g.

<i>μανθάνω</i>	from	<i>ΜΑΘΩ</i>
<i>λαμβάνω</i>	"	<i>ΛΑΒΩ</i> , (12. 1)
<i>τυγχάνω</i>	"	<i>ΤΥΧΩ</i> , (§ 12. 2.)

8. Some annex *σχω* or *ισχω* to the root. E. g. *γηράσχω* from *γηράω*, *κνίσχω* from *κνύω*.



Sometimes the vowel before  $\sigma\kappa\omega$  is lengthened. E. g.  $\theta\eta\eta\sigma\kappa\omega$  from  $\theta\eta\alpha\lambda$ .

9. Some annex  $\nu\omega$  to the root. In pure verbs this ending very often doubles the  $\nu$ . E. g.

$\delta\epsilon\iota\kappa\nu\acute{\nu}\omega$  from  $\Delta\epsilon\iota\kappa\Omega$   
 $\sigma\beta\epsilon\nu\acute{\nu}\omega$   $\Sigma\beta\epsilon\Omega$ .

Sometimes the vowel preceding this ending is lengthened. E. g.  $\chi\omega\nu\nu\acute{\nu}\omega$  from  $\chi\acute{o}\omega$ .

10. New presents are very often formed by annexing  $\alpha\omega$ ,  $\epsilon\omega$ ,  $\omicron\omega$ , or  $\upsilon\omega$ , to the root of a verb. E. g.

$\rho\acute{\iota}\pi\tau\epsilon\omega$  from  $\rho\acute{\iota}\pi\tau\omega$   
 $\omicron\mu\omicron\Omega$   $\omicron\mu\Omega$

11. New presents are formed by changing  $\alpha$  of the perfect into  $\omega$ . E. g.

$\phi\acute{\upsilon}\omega$ , perfect  $\pi\acute{\epsilon}\phi\upsilon\kappa\alpha$ , new present  $\pi\epsilon\phi\acute{\upsilon}\kappa\omega$ .

12. Sometimes the sound of the present is strengthened by the endings  $\alpha\theta\omega$ ,  $\epsilon\theta\omega$ ,  $\upsilon\theta\omega$ . E. g.  $\delta\iota\omega\kappa\acute{\alpha}\theta\omega$  from  $\delta\iota\acute{\omega}\kappa\omega$ ,  $\phi\lambda\epsilon\gamma\acute{\epsilon}\theta\omega$  from  $\phi\lambda\acute{\epsilon}\gamma\omega$ ,  $\phi\theta\iota\nu\acute{\upsilon}\theta\omega$  from  $\phi\theta\acute{\iota}\nu\omega$ .

NOTE 8. 'Ερ $\theta\omega$  comes from  $\eta\theta\omega$  by annexing  $\theta\omega$  to the root; thus  $\eta\theta\text{-}\theta\omega$ ,  $\eta\epsilon\text{-}\theta\omega$ , (§ 10. 3.) 'Ερ $\theta\acute{\iota}\omega$  is immediately derived from  $\eta\epsilon\theta\omega$ .

13. Many presents are formed from dissyllabic presents, which have  $\epsilon$  in the penult, by changing the  $\epsilon$  into  $\omicron$  and annexing  $\epsilon\omega$ . E. g.  $\pi\omicron\rho\theta\acute{\epsilon}\omega$  from  $\pi\acute{\epsilon}\rho\theta\omega$ .

Or by changing  $\epsilon$  into  $\omega$  and annexing  $\alpha\omega$ . E. g.  $\sigma\tau\rho\omega\phi\acute{\alpha}\omega$  from  $\sigma\tau\rho\acute{\epsilon}\phi\omega$ .

NOTE 9. Πίτομαι gives ποτίομαι, ποτάομαι, and ποτᾶομαι.

14. A few verbs insert  $\sigma$  before the last consonant of the root. E. g.  $\mu\acute{\iota}\sigma\sigma\omega$  from  $\mu\acute{\iota}\sigma\Omega$ .

NOTE 10. Διδάσκω comes from ΔΙΔΑΧΩ by changing  $\chi$  into  $\kappa$  after the  $\sigma$ . Πάσχω is formed from ΠΑΘΩ by inserting  $\sigma$  before  $\theta$ , and changing  $\theta$  into  $\chi$ .

15. A few verbs annex  $\sigma\omega$  to the root. E. g.  $\alpha\upsilon\acute{\xi}\omega$  from  $\alpha\tau\tau\Omega$ ,  $\eta\epsilon\sigma\Omega$  from  $\eta\epsilon\tau\Omega$ . (§§ 9. 2 : 10. 2.)

16. A few change  $\epsilon$  into  $\iota$ . E. g.  $\pi\acute{\iota}\nu\omega$  from  $\eta\epsilon\tau\Omega$ ,  $\sigma\acute{\iota}\delta\eta\mu\iota$  from  $\Sigma\kappa\epsilon\lambda\alpha\Omega$ . (§ 96. 5.)

NOTE 11. All the tenses of verbs in *πιω*, *σσω*, *ζω* (§ 96. 4), *ρω* (§ 96. 5), *λλω*, *ῥῥω*, *ανω* or *αιρω* (§ 96. 7), *σκω*, *ισκω*, *ννω*, *αθω*, *εθω*, *υθω*, *ξω* (§ 96. 15), except the imperfect, generally come either from the simple present, or from a new present in *εω* (§ 96. 10), or from both.

17. In dissyllabic verbs the radical vowel is sometimes placed after the last consonant of the root. (§ 26. 2.) E. g.

*ΘΙΝΑΩ* from *ΘΑΝΩ*  
*ΤΜΕΩ* " *τέμω*  
*ΘΡΟΩ* " *ΘΟΡΩ*.

18. In many instances, the *penult* of the original present is *lengthened*:

*ǣ* becomes *η* or *αι* · as *ΛΑΒΩ*, *ΛΗΒΩ* · *ΦΑΝΩ*, *φαίνω*.

*ĩ* — *ει*, and, before a liquid, *ι* · as *ΕΠΙΠΩ*, *ἐρείπω* · *ΚΡΙΝΩ*, *κρίνω*.

*ε* — *ει* (rarely *η*) ; as *ΣΠΕΡΩ*, *σπείρω*.

*ο* — *ου* · as *ΑΚΟΩ*, *ἀκούω*.

*ũ* — *ευ*, and, before a liquid, *ũ* · as *ΦΤΙΩ*, *φεύγω* · *ΑΙΣΧΥΝΩ*, *αἰσχύνω*.

On the other hand, *αι* is shortened into *ǣ*, *ει* into *ĩ* or *ε*, *ευ* into *ũ*, *η* into *ǣ* (rarely into *ε*), *ι* into *ĩ*, *ου* into *ο*, *ũ* into *ũ*.

NOTE 12. Sometimes *ευ* in the penult is shortened into *ε*. See the Anomalous *ἄλειμαι*, *θίω* *run*, *πλέω*, *πνέω*, *ῥέω* *flow*, *χίω*.

NOTE 13. *Ἐλύνω* comes from *ἐλάω* by lengthening *α* into *αυ*, and annexing *ν* to the root. (§ 96. 5.)

19. The radical vowel is often either *ε*, *α*, or *ο* (rarely *ω*). This takes place chiefly in dissyllabic verbs. (§ 2. N. 3.) E. g. *ΣΠΕΡΩ*, *ΣΠΑΡΩ*, *ΣΠΟΡΩ*.

NOTE 14. In some instances the diphthongs *ει* and *ευ* are changed into *οι* and *ου* respectively. See the Anomalous *ΔΕΙΩ*, *ΕΙΑΩ*, *εἶκω*, *ΕΛΕΓΘΩ*, *πείθω*.

## IMPERFECT ACTIVE.

§ 97. To form the imperfect active, drop *ω* of the present, annex *ον*, and prefix its augment. E. g.

*τύπιω* imperf. *ἔτυπον*

## FIRST AND SECOND PERFECT ACTIVE.

§ 98. 1. To form the perfect active, drop  $\omega$  of the present, annex  $\kappa\alpha$ , and prefix its augment. E. g.

παύω	perf.	πέπαυκα
φιλέω	"	πεφίληκα (§ 95)
δηλόω	"	δεδήλωκα (ibid.)
ἴδω	"	ἴκα (§ 10. 4)
πείθω	"	πέπεικα (ibid.)
ἐπιζω	"	ἔλπικα (ibid.).

So τιμάω, τετίμηκα (§ 95); δρύω, δέδρυκα (ibid.); τίω, τετίκα (ibid.); δακρύω, δεδάκρυκα (ibid.).

(1) The first perfect active of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλλω, ἠγγεлка · ψάλλω, ἔψαλκα · φαίνω, πέφαγκα · καθάιρω, κενύθαρκα. (§ 96. 6, 18.)

(2) When the radical vowel is either  $\epsilon$ ,  $\alpha$ , or  $o$ , the first perfect of *dissyllabic liquid verbs* takes  $\alpha$ . E. g. στέλλω, ἔσταλκα · φθείρω, ἔφθαρκα. (§ 96. 6, 18, 19.)

NOTE 1. The verbs κλίνω, κρίνω, πλύνω, drop  $\nu$  in the first perfect active. Thus, κέκλινα, κέκρινα, πέπλυκα.

2. To form the perfect active of *mute verbs* whose root ends in a labial ( $\pi$ ,  $\beta$ ,  $\phi$ ) or a palatal ( $\kappa$ ,  $\gamma$ ,  $\chi$ ), drop  $\omega$  of the present, annex  $\alpha$ , change the preceding smooth or middle mute into its corresponding rough mute ( $\phi$ ,  $\chi$ ), and prefix its augment. E. g.

τρίβω	perf.	τέτριφα
γράφω	"	γέγραφα
πλέκω	"	πέπλεχα.

So τύπτω, τέτυφα · πρᾶσσω, πέπραχα. (§ 96, 2, 3.)

The perfect formed according to these rules (§ 98. 1, 2) is called the **FIRST PERFECT ACTIVE**.

NOTE 2. The first perfect of the following verbs changes the radical vowel into  $\epsilon$  (§ 96. 19): κλίπτω, κέκλοφα · πίμπω, πέπομφα · τρέπω, τέτροφα (sometimes τίτροφα). See also the Anomalous ἄγω, ἴδω, ΕΝΕΓΚΩ, λίγω *collect*, and τρέφω.

NOTE 3. The anomalous ΔΕΙΩ, in the first perfect, changes  $\iota$  into  $\alpha$  (§ 96. N. 14). See in the catalogue of Anomalous Verbs.

§ 99. Some verbs form their perfect active also by dropping  $\omega$  of the present, annexing  $\alpha$ , and prefixing the augment. E. g.

$\sigma\eta\pi\omega$  perf.  $\sigma\iota\sigma\eta\pi\alpha$ .

The perfect thus formed is called the SECOND PERFECT ACTIVE.

The following list contains nearly all the verbs which have a second perfect active. For the changes of the root, see above (§ 96).

$\alpha\gamma\gamma\upsilon\mu\iota$  ( $\Lambda\Gamma\Omega$ ),  $\epsilon\tilde{\alpha}\gamma\alpha$ .  
 $\alpha\kappa\upsilon\omega$  ( $\Lambda\Kappa\Omega$ ),  $\alpha\kappa\eta\kappa\alpha$ .  
 $\alpha\pi\delta\alpha\iota\omega$  ( $\Lambda\Delta\Omega$ ),  $\epsilon\tilde{\alpha}\delta\alpha$ .  
 $\Lambda\Nu\Theta\Omega$ ,  $\alpha\eta\eta\gamma\alpha$ .  
 $\alpha\pi\omega\gamma\omega$ ,  $\alpha\pi\omega\gamma\alpha$ .  
 $\alpha\rho\alpha\rho\iota\sigma\kappa\omega$  ( $\Lambda\rho\Omega$ ),  $\alpha\rho\alpha\rho\alpha$ .  
 $\beta\alpha\iota\omega$  ( $\beta\Lambda\Omega$ ),  $\beta\epsilon\beta\alpha\alpha$ .  
 $\beta\iota\beta\rho\epsilon\iota\sigma\kappa\omega$  ( $\beta\rho\Omega$ ), part.  $\beta\epsilon\beta\rho\epsilon\omega\varsigma$ .  
 $\beta\upsilon\lambda\omicron\mu\alpha\iota$  ( $\beta\omicron\Gamma\Lambda\Omega$ ),  $\beta\epsilon\beta\upsilon\lambda\alpha$ .  
 $\beta\rho\iota\theta\omega$ ,  $\beta\epsilon\beta\rho\iota\theta\alpha$ .  
 $\gamma\eta\theta\iota\omega$  ( $\Gamma\eta\Theta\Omega$ ),  $\gamma\epsilon\gamma\eta\theta\alpha$ .  
 $\gamma\acute{\iota}\gamma\gamma\omicron\mu\alpha\iota$  ( $\Gamma\epsilon\Nu\Omega$ ,  $\Gamma\Lambda\Omega$ ),  $\gamma\acute{\epsilon}\gamma\omicron\mu\alpha$ ,  $\gamma\acute{\epsilon}\gamma\alpha\alpha$ .  
 $\Gamma\Omega\Nu\Omega$ ,  $\gamma\acute{\epsilon}\gamma\omega\mu\alpha$ .  
 $\delta\alpha\iota\omega$  ( $\Delta\Lambda\Omega$ ),  $\delta\epsilon\delta\eta\alpha$ .  
 $\Delta\Lambda\Omega$ ,  $\delta\epsilon\delta\alpha\alpha$ .  
 $\delta\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ ,  $\delta\acute{\epsilon}\delta\omicron\rho\alpha$ .  
 $\delta\iota\omega$ ,  $\delta\epsilon\delta\iota\alpha$ .  
 $\delta\omicron\upsilon\pi\epsilon\iota\omega$  ( $\Delta\omicron\Gamma\eta\Omega$ ),  $\delta\acute{\epsilon}\delta\omicron\upsilon\mu\alpha$ .  
 $\Delta\rho\epsilon\mu\Omega$ ,  $\delta\acute{\epsilon}\delta\rho\omicron\mu\alpha$ .  
 $\epsilon\gamma\epsilon\iota\rho\omega$  ( $\epsilon\Gamma\epsilon\rho\Omega$ ),  $\epsilon\gamma\rho\eta\gamma\omicron\mu\alpha$ .  
 $\epsilon\delta\omega$ ,  $\epsilon\delta\eta\delta\alpha$ .  
 $\epsilon\theta\omega$ ,  $\epsilon\tilde{\omega}\theta\alpha$ .  
 $\epsilon\iota\delta\Omega$ ,  $\omicron\tilde{\iota}\delta\alpha$ .  
 $\epsilon\tilde{\iota}\kappa\omega$ ,  $\epsilon\tilde{\iota}\omicron\kappa\alpha$ ,  $\omicron\tilde{\iota}\kappa\alpha$ ,  $\epsilon\tilde{\iota}\kappa\alpha$ .  
 $\epsilon\Lambda\epsilon\gamma\theta\Omega$  ( $\epsilon\Lambda\Gamma\theta\Omega$ ),  $\epsilon\lambda\eta\lambda\upsilon\theta\alpha$ .  
 $\epsilon\lambda\pi\omega$ ,  $\epsilon\omicron\lambda\pi\alpha$ .  
 $\epsilon\Nu\Theta\Omega$ ,  $\epsilon\eta\eta\gamma\alpha$ .  
 $\epsilon\rho\epsilon\iota\pi\omega$  ( $\epsilon\rho\iota\pi\Omega$ ),  $\epsilon\rho\eta\eta\pi\alpha$ .  
 $\epsilon\chi\omega$ ,  $\omicron\chi\omega\alpha$ .  
 $\theta\acute{\alpha}\lambda\lambda\omega$  ( $\theta\Lambda\Lambda\Omega$ ),  $\tau\acute{\epsilon}\theta\eta\lambda\alpha$ .  
 $\theta\Lambda\Phi\Omega$ ,  $\tau\acute{\epsilon}\theta\eta\mu\alpha$ .  
 $\theta\eta\eta\sigma\kappa\omega$  ( $\theta\Nu\Lambda\Omega$ ),  $\tau\acute{\epsilon}\theta\eta\mu\alpha$ .  
 $\iota\sigma\tau\eta\mu\iota$  ( $\Sigma\tau\Lambda\Omega$ ),  $\epsilon\tilde{\iota}\sigma\tau\alpha\alpha$ .

$\kappa\epsilon\upsilon\theta\omega$ ,  $\kappa\acute{\epsilon}\kappa\epsilon\upsilon\theta\alpha$ .  
 $\kappa\eta\delta\omega$ ,  $\kappa\acute{\epsilon}\kappa\eta\delta\alpha$ .  
 $\kappa\lambda\acute{\alpha}\zeta\omega$  ( $\Kappa\Lambda\Lambda\Gamma\Omega$ ),  $\kappa\acute{\epsilon}\kappa\lambda\eta\gamma\alpha$ ,  $\kappa\epsilon\kappa\lambda\alpha\gamma\gamma\alpha$ .  
 $\kappa\acute{o}\pi\iota\omega$  ( $\Kappa\omicron\pi\Omega$ ),  $\kappa\acute{\epsilon}\kappa\omicron\pi\alpha$ .  
 $\kappa\rho\acute{\alpha}\zeta\omega$  ( $\Kappa\rho\Lambda\Gamma\Omega$ ),  $\kappa\acute{\epsilon}\kappa\rho\alpha\gamma\alpha$ .  
 $\kappa\tau\epsilon\iota\omega$  ( $\Kappa\tau\epsilon\Nu\Omega$ ),  $\epsilon\kappa\tau\omicron\mu\alpha$ .  
 $\lambda\acute{\alpha}\mu\pi\omega$ ,  $\lambda\acute{\epsilon}\lambda\alpha\mu\pi\alpha$ .  
 $\lambda\alpha\upsilon\theta\acute{\alpha}\nu\omega$  ( $\Lambda\Lambda\theta\Omega$ ),  $\lambda\acute{\epsilon}\lambda\eta\theta\alpha$ .  
 $\lambda\acute{\alpha}\sigma\kappa\omega$  ( $\Lambda\Lambda\Kappa\Omega$ ),  $\lambda\acute{\epsilon}\lambda\alpha\kappa\alpha$ .  
 $\lambda\epsilon\iota\pi\omega$ ,  $\lambda\acute{\epsilon}\lambda\omicron\iota\pi\alpha$ .  
 $\mu\alpha\iota\omega$  ( $\mu\Lambda\Nu\Omega$ ),  $\mu\acute{\epsilon}\mu\eta\gamma\alpha$ .  
 $\mu\acute{\alpha}\rho\pi\iota\omega$  ( $\mu\Lambda\rho\iota\pi\Omega$ ),  $\mu\acute{\epsilon}\mu\alpha\rho\pi\alpha$ .  
 $\mu\acute{\alpha}\omega$ ,  $\mu\acute{\epsilon}\mu\alpha\alpha$ .  
 $\mu\epsilon\iota\rho\Omega$  ( $\mu\epsilon\rho\Omega$ ),  $\epsilon\mu\mu\omicron\rho\alpha$ .  
 $\mu\acute{\epsilon}\lambda\omega$ ,  $\mu\acute{\epsilon}\mu\eta\lambda\alpha$ .  
 $\mu\epsilon\Nu\Omega$ ,  $\mu\acute{\epsilon}\mu\omicron\mu\alpha$ .  
 $\mu\eta\kappa\acute{\alpha}\sigma\mu\alpha\iota$  ( $\mu\Lambda\Kappa\Omega$ ),  $\mu\acute{\epsilon}\mu\eta\kappa\alpha$ .  
 $\omicron\zeta\omega$  ( $\omicron\Delta\Omega$ ),  $\omicron\delta\omega\delta\alpha$ .  
 $\omicron\tilde{\iota}\gamma\omega$ ,  $\epsilon\tilde{\iota}\gamma\alpha$ .  
 $\omicron\lambda\lambda\upsilon\mu\iota$  ( $\omicron\Lambda\Omega$ ),  $\omicron\lambda\omega\lambda\alpha$ .  
 $\omicron\pi\Omega$ ,  $\omicron\pi\omega\mu\alpha$ .  
 $\omicron\rho\upsilon\mu\iota$  ( $\omicron\rho\Omega$ ),  $\omicron\rho\omega\rho\alpha$ .  
 $\pi\acute{\alpha}\sigma\chi\omega$  ( $\pi\Lambda\theta\Omega$ ),  $\pi\acute{\epsilon}\pi\omicron\mu\theta\alpha$ ,  $\pi\acute{\epsilon}\mu\theta\alpha$ .  
 $\pi\acute{\epsilon}\iota\theta\omega$ ,  $\pi\acute{\epsilon}\pi\omicron\iota\mu\theta\alpha$ .  
 $\pi\acute{\epsilon}\rho\delta\omega$ ,  $\pi\acute{\epsilon}\pi\omicron\rho\delta\alpha$ .  
 $\pi\acute{\eta}\gamma\gamma\upsilon\mu\iota$  ( $\pi\Lambda\Gamma\Omega$ ),  $\pi\acute{\epsilon}\pi\eta\gamma\alpha$ .  
 $\pi\acute{\iota}\pi\iota\omega$  ( $\pi\epsilon\tau\Omega$ ), part.  $\pi\epsilon\pi\tau\acute{\omega}\varsigma$ .  
 $\pi\lambda\acute{\eta}\theta\omega$ ,  $\pi\acute{\epsilon}\pi\lambda\eta\theta\alpha$ .  
 $\pi\lambda\acute{\eta}\sigma\sigma\omega$  ( $\pi\Lambda\Lambda\Gamma\Omega$ ),  $\pi\acute{\epsilon}\pi\lambda\eta\gamma\alpha$ .  
 $\pi\rho\acute{\alpha}\sigma\sigma\omega$  ( $\pi\rho\Lambda\Gamma\Omega$ ),  $\pi\acute{\epsilon}\pi\rho\alpha\gamma\alpha$ .  
 $\rho\acute{\eta}\gamma\gamma\upsilon\mu\iota$  ( $\rho\Lambda\Gamma\Omega$ ),  $\epsilon\rho\eta\gamma\alpha$ .  
 $\rho\acute{\iota}\gamma\epsilon\omega$  ( $\rho\iota\Gamma\Omega$ ),  $\epsilon\rho\eta\gamma\alpha$ .



σαίρω (ΣΑΡΩ), σέσηρα.  
 σήπω, σέσηπα.  
 σπείρω (ΣΠΕΡΩ), ἔσπορα.  
 στέλλω (ΣΤΕΛΩ), ἔστολα.  
 στέργω, ἔστοργα.  
 τήκω, τέτηκα.  
 τίκτω (ΤΕΚΩ), τέτοκα.  
 ΤΛΑΩ, τέτλαα.  
 τριζώ (ΤΡΙΓΩ), τέτρηγα.  
 φαίνω (ΦΑΝΩ), πέφηνα.

φεύγω, πέφευγα.  
 φθείρω (ΦΘΕΡΩ), ἔφθορα.  
 φρίσσω (ΦΡΙΚΩ), πέφρηκα.  
 ΦΤΖΩ, part. πεφνζώς.  
 φύω, πέφυα.  
 χαίνω (ΧΑΝΩ), κέχηνα.  
 χανδάνω (ΧΑΔΩ), κέχανδα.  
 χέζω (ΧΕΔΩ), κέχοδα.  
 χλάζω (ΧΛΑΔΩ), κέχλᾶδα.

NOTE. In Homer, a few pure verbs in *αω*, *ιω*, form their second perfect *participle* by changing *α* or *ι* into *η* and annexing *ως*. E. g. βαρίω, βεβαρηώς.

### FIRST AND SECOND PLUPERFECT ACTIVE.

§ 100. To form the first pluperfect active, drop *α* of the first perfect, annex *ειν*, and prefix its augment. E. g.

τύπτω, τέτυφα      1 pluperf. ἐτέτύφειν.

§ 101. To form the second pluperfect active, drop *α* of the second perfect, annex *ειν*, and prefix the augment. E. g.

ἀκούω, ἀκήκοα      2 pluperf. ἠκηκόειν.

### FIRST AND SECOND FUTURE ACTIVE.

§ 102. To form the future active, drop *ω* of the present, and annex *σω*. E. g.

παύω	fut.	παύσω
φιλέω	"	φιλήσω (§ 95)
δηλώω	"	δηλώσω (ibid.)
λείπω	"	λείψω (§ 5. 2)
πλέκω	"	πλέξω (ibid.)

So τιμάω, τιμήσω (§ 95); δράω, δράσω (ibid.); τίσω, τίσω (ibid.); δακρύω, δακρῶσω (ibid.); τρίβω, τρίψω (§ 8. 2); γράφω, γράψω (ibid.); λέγω, λέξω (§ 9. 2); τεύχω, τεύξω (ibid.); ἄδω, ᾄσω (§ 10. 2); πείθω, πείσω (ibid.); ἐλπίζω, ἐπιπείσω (ibid.); σπένδω, σπείσω (§ 12. 5).

The future thus formed, is called the **FIRST FUTURE ACTIVE**.

NOTE 1. Futures in ἴσω, from verbs in ἴζω, often drop the σ, and are inflected like *contract verbs* in εω (§ 116). E. g.

κομίζω, fut. κομίσω, κομιῶ, εἷς, εἶ, dual εἵτον, plur. ἰοῦμεν, εἵτε, ἰοῦσι.

NOTE 2. Some futures in ἄσω and εσω often drop the σ, and are contracted like verbs in αω and εω. (ibid.) E. g.

ελάω fut. ἐλάσω, ἐλάω ἐλῶ  
 διασκεδάζω “ διασκεδάσω, διασκεδάω διασκεδῶ  
 τελέω “ τελέσω, τελέω τελῶ.

NOTE 3. The Doric dialect, in the inflection of the first future active, follows the analogy of contract verbs in εω (ibid.). E. g. νομεύω, fut. νομεύσω, Doric νομευσῶ.

NOTE 4. The Doric often forms futures in ξω from *pure verbs* or from verbs in ζω, which among the Attics have σω in the future. E. g. γελάω, γελάξω · κομίζω, κομῖξω.

NOTE 5. The poets often use σσω for σω, in order to make the preceding syllable long by position. E. g. ἀνίω, ἀνίσσω · γελάω, γελάσσω.

§ 103. To form the future active of a *liquid verb*, drop ω of the simple present, and annex εω contracted ῶ. E. g.

μένω	fut. μενέω	contr. μενῶ	
κρίνω	“ κρινέω	κρινῶ,	(§ 96. 18)
ἄμύνω	“ ἄμυνέω	ἄμυνῶ,	(ibid.)
καθαίρω	“ καθαρέω	καθαρῶ,	(ibid.)
κτείνω	“ κτενέω	κτενῶ,	(ibid.)
στελλω	“ στελέω	στελῶ,	(§ 96. 6.)

The future thus formed has been called the **SECOND FUTURE ACTIVE**.

NOTE 1. A few *liquid verbs* have their future in σω. Such are κύρω, κύρσω · φύρω, φύρσω · πύλλω (ΚΕΛΩ), πύλλω. See also the Anomalous ἀραρίσκω, ἄρτυμι.

NOTE 2. The *pure* and *mute verbs* have no second future active. In the paradigm τυπτω, the second future τυπῶ τυπῶ is introduced merely for example's sake.

## FIRST AND SECOND AORIST ACTIVE.

§ 104. 1. To form the aorist active, drop  $\omega$  of the present, annex  $\sigma\alpha$ , and prefix its augment. E. g.

παύω	aor.	ἔπανσα	
φιλέω	"	ἔφίλησα	(§ 95)
δηλώω	"	ἔδηλωσα	(ibid.)
λείπω	"	ἔλειψα	(§ 5. 2)
πλέκω	"	ἔπλεξα	(ibid.).

So τιμάω, ἐτίμησα (§ 95); δρᾶω, ἔδρασα (ibid.); ἀνιάω, ἤνιᾶσα (ibid.); τίω, ἔπισα (ibid.); δακρύνω, ἐδάκρυσα (ibid.); τρέβω, ἔτριψα (§ 8. 2); γράφω, ἔγραψα (ibid.); λέγω, ἔλεξα (§ 9. 2); τεύχω, ἔτευξα (ibid.); ἄδω, ἤσα (§ 10. 2); πείθω, ἔπεισα (ibid.); ἐλπίζω, ἤλπισα (ibid.).

NOTE 1. A few pure and mute verbs annex  $\alpha$  instead of  $\sigma\alpha$ . See the Anomalous ἀλίομαι, δατίομαι, ΕΙΠΩ, ΕΝΕΓΚΩ, ἰνίκα, καίω, σιύω, χίω.

NOTE 2. Three verbs take  $\kappa\alpha$  instead of  $\sigma\alpha$ . See the Anomalous δίδωμι, ἴημι, and εἴθημι.

NOTE 3. The Dorians often form aorists in  $\xi\alpha$  from pure verbs, or from verbs in  $\zeta\omega$ . E. g. γελάω, ἐγέλαξα· κομίζω, ἐκόμιξα.

NOTE 4. The poets often double the  $\sigma$  after a short vowel. E. g. ἀνύω, ἥνυσσα· γελάω, ἐγέλασσα.

2. To form the aorist active of a *liquid verb*, drop  $\omega$  of the simple present, annex  $\alpha$ , lengthen the penult, and prefix its augment.  $A$ , in the penult, is lengthened into  $\eta$ , and  $\varepsilon$  into  $\epsilon\iota$ . E. g.

κρίνω	aor.	ἔκρινα	(§ 96. 18)
ἄμύνω	"	ἤμυνα	(ibid.)
νέμω	"	ἔνειμα	(ibid.)
τίλλω	"	ἔτιλα	(§ 96. 6, 18)
σφάλλω	"	ἔσφηλα	(ibid.)

Those liquid verbs, which have  $\alpha\iota$  in the penult of the present, take  $\eta$  or  $\bar{\alpha}$  in that of the aorist. E. g. φαίνω, ἔφηνα· καθαίρω, ἐκάθηνα or ἐκάθᾱρα. (§ 96. 18.)

The aorist formed according to these rules (§ 104. 1, 2) is called the FIRST AORIST ACTIVE.

NOTE 5. Ἀῖρω and ἄλλομαι change  $\alpha$  into  $\eta$  only in the indicative (in consequence of the augment). Thus, ἤρα, ἄρω, ἄραιμι, ἄρον, ἄραι, ἄρας· ἄλλομαι,

ἐλάμην, ἔλαμει, ἔλασθαι, ἐλάμηνος. See in the catalogue of Anomalous Verbs.

NOTE 6. A few *liquid verbs* take *σα* in the first aorist active. Such are *κίρω* (ΚΕΡΩ), *κίρωσθαι* · κίλλω (ΚΕΛΩ), *κίλλωσθαι* · κύρω, *κύρωσθαι* · τείρω (ΤΕΡΩ), *τείρωσθαι*. See also the Anomalous ἀραρίσκω, εἴλω, ἔστημι.

§ 105. Some verbs form their aorist active by dropping *ω* of the present, annexing *ον*, and prefixing the augment. E. g.

τέμω     αορ. ἔτεμον.

The aorist thus formed is called the SECOND AORIST ACTIVE.

The following list contains nearly all those verbs which have a second aorist active. For the changes of the root, see above (§ 96).

ἄγω, ἤγαγον.  
 ἀκαχίζω (ΑΧΩ), ἤκαχον.  
 ἀλέξω (ΑΛΕΚΩ), ἤλαλκον.  
 ἀλιταίνω (ΑΛΙΤΩ), ἤλιτον.  
 ἀλφαίνω (ΑΛΦΩ), ἤλφον.  
 ἀμαρτάνω (ΑΜΑΡΤΩ), ἤμαρτον.  
 ἀμπλακίσκω (ΑΜΠΛΑΚΩ), ἤμ-  
 πλακον οἱ ἤπλακον.  
 ἀνδάνω (ΑΔΩ), ἔαδον οἱ ἄδον.  
 ἀπαφίσκω (ΑΦΩ), ἤπαφον.  
 ἀφαιρίσκω (ΑΡΩ), ἤφαρον.  
 ΑΓΡΩ, αὔρον.  
 βάλλω (ΒΑΛΩ), ἔβαλον.  
 βλαστάνω (ΒΛΑΣΤΩ), ἔβλαστον.  
 βλώσχω (ΜΟΔΩ), ἔμολον.  
 ΒΡΑΧΩ, ἔβραχον.  
 δάκνω (ΔΑΚΩ), ἔδακον.  
 ΔΑΩ, ἔδασον.  
 δαρθάνω (ΔΑΡΘΩ), ἔδαρθον.  
 δέρκομαι, ἔδρακον.  
 ΔΙΚΩ, ἔδικον.  
 ΔΡΑΜΩ, ἔδραμον.  
 ΕΙΔΩ (ΙΔΩ), εἶδον.  
 ΕΙΠΩ, εἶπον.  
 ΕΛΕΤΘΩ (ΕΛΤΘΩ), ἤλυθον.  
 ΕΛΩ, εἶλον.  
 ΕΝΕΙΓΚΩ, ἤνεγκον.  
 ἐνίπτω (ΕΝΙΠΩ), ἐνέπινον.  
 ἐνίσπω, ἐνισπον.  
 ἔπω, ἔσπον.

ἐρείκω (ΕΡΙΚΩ), ἤρεικον.  
 ἐρείπω (ΕΡΙΠΩ), ἤριπον.  
 ἐρυγγάνω (ΕΡΥΓΓΩ), ἤρυγον.  
 ἐρύκω, ἐρύκακον.  
 εὐρίσκω (ΕΥΡΩ), εὔρον.  
 ἔχω, ἔσχον.  
 ΘΑΦΩ, ἔταφον.  
 θιγγάνω (ΘΙΓΩ), ἔθιγον.  
 θνήσκω (ΘΑΝΩ), ἔθανον.  
 θρώσχω (ΘΟΡΩ), ἔθορον.  
 ΚΑΔΩ, κέκαδον.  
 καίνω (ΚΑΝΩ), ἔκανον.  
 κάμνω (ΚΑΜΩ), ἔκαμον.  
 κεύθω (ΚΤΘΩ), ἔκυσθον.  
 κιχάνω (ΚΙΧΩ), ἔκιχον.  
 κλάζω (ΚΛΑΓΩ), ἔκλαγον.  
 κράζω (ΚΡΑΡΩ), ἔκραγον.  
 κτείνω (ΚΤΕΝΩ), ἔκτανον.  
 κτυπέω (ΚΤΥΠΩ), ἔκτυπον.  
 λαγχάνω (ΛΑΧΩ), ἔλαχον.  
 λαμβάνω (ΛΑΒΩ), ἔλαβον.  
 λανθάνω (ΛΑΘΩ), ἔλαθον.  
 λάσχω (ΛΑΚΩ), ἔλακον.  
 λείπω (ΛΙΠΩ), ἔλιπον.  
 μανθάνω (ΜΑΘΩ), ἔμαθον.  
 μάρπτω (ΜΑΡΠΩ), μέμαρπον.  
 ΜΕΙΡΩ (ΜΕΡΩ), ἔμμορον.  
 μηκάομαι (ΜΑΚΩ), ἔμακον.  
 μῦκάομαι (ΜΥΚΩ), ἔμυκον.  
 ὀλισθαίνω (ΟΛΙΣΘΩ), ὥλισθον.



ὀφείλω (ΟΦΕΛΩ), ὄφελον.  
 ὀφλισκάνω (ΟΦΛΩ), ὄφλον.  
 πάλω (ΠΑΛΩ), ἔπαλον.  
 πάσχω (ΠΑΘΩ), ἔπαθον.  
 πείθω (ΠΙΘΩ), ἔπιθον.  
 πέρδω, ἔπαρδον.  
 πέρθω, ἔπραθον.  
 πίπτω (ΠΕΤΩ), ἔπεσον, ἔπετον.  
 πίνω (ΠΙΩ), ἔπιον.  
 πλήσσω (ΠΛΑΓΩ), ἔπληγον.  
 ΠΟΡΩ, ἔπορον.  
 πταίρω (ΠΤΑΡΩ), ἔπτарон.  
 στείχω (ΣΤΙΧΩ), ἔστιχον.  
 στυγέω (ΣΤΥΓΩ), ἔστυγον.  
 ΤΑΓΩ, ἔταγον.  
 τέμνω (τέμω), ἔτεμον, ἔταμον.  
 ΤΕΤΜΩ, ἔτετιμον.

τίκτω (ΤΕΚΩ), ἔτεκον.  
 τιτύσκομαι (ΤΤΚΩ), ἔτυκον.  
 τμήγω (ΤΜΑΓΩ), ἔτμαγον.  
 τορέω (ΤΟΡΩ), ἔτορον.  
 τρέπω, ἔτραπον.  
 τρέφω, ἔτραφον.  
 τρώγω (ΤΡΑΓΩ), ἔτραγον.  
 τυγχάνω (ΤΥΧΩ), ἔτυχον.  
 ΦΑΓΩ, ἔφαγον.  
 ΦΕΝΩ, πέφνον, ἔπεφνον.  
 φεύγω (ΦΤΙΩ), ἔφυγον.  
 φράζω (ΦΡΑΔΩ), ἔφραδον.  
 χάζω (ΧΑΔΩ), κέκαδον.  
 χαίνω (ΧΑΝΩ), ἔχανον.  
 χανδάνω (ΧΑΔΩ), ἔχαδον.  
 ΧΡΑΙΣΜΩ, ἔχραισμον.

NOTE. Some of these verbs have also a first aorist active. See ἀραρίσκω, ΕΙΠΩ, ΕΝΕΓΚΩ, κλάζω, κτείνω, μέρετω, πάσχω, πείθω, πέρδω, πίπτω, in the catalogue of Anomalous Verbs.

## PRESENT AND IMPERFECT PASSIVE.

§ 106. 1. To form the present passive, drop *ω* of the present active, and annex *ομαι*. E. g.

τύπτω pres. pass. τύπτομαι.

2. To form the imperfect passive, drop *ομαι* of the present, annex *ομην*, and prefix its augment. E. g.

τύπτω, τύπτομαι imperf. pass. ἐτυπτόμην.

## PERFECT PASSIVE.

§ 107. To form the perfect passive, drop *ω* of the present active, annex *μαι*, and prefix its augment. E. g.

πάνω	perf. pass.	πέπανμαι	
φιλέω	"	πεφίλημαι	(§ 95)
δηλόω	"	δεδήλωμαι	(ibid.)
λείπω	"	λείψωμαι	(§ 8. 1)
πλέκω	"	πέπλεγαμαι	(§ 9. 1).

So τιμάω, τιμήμαι (§ 95); ἀνιάω, ἡνιάμαι (ibid.); τλώ, τέτμαι (ibid.); δακρύω, δεδάκρυμαι (ibid.); τρίβω, τρίτμαι (§ 8. 1); γράφω, γέγραμμαι (ibid.); λέγω, λέλεγμαι· τεύχω, τέτευγμαι (§ 9. 1); ἄδω, ᾤσμαι (§ 10. 1); πείθω, πέπεισμαι (ibid.); χωρίζω, κεχώρισμαι (ibid.)

For the inflection of the perfect passive, see above (§ 91).

(1) The perfect passive of *liquid verbs* is always formed from the *simple present*. E. g. ἀγγέλλω, ἡγγεῖμαι· φαίνω, πέφαμμαι. (§ 96. 6, 18: 12. 3.)

(2) When the vowel of the root is either *ε*, *α*, or *ο*, the perfect passive of *dissyllabic liquid verbs* takes *α*. E. g. στέλλω, ἔσταλμαι· φθείρω, ἐφθαρμαι. (§ 96. 6, 18, 19.)

NOTE 1. Some pure verbs, especially such as retain the short vowel in the penult (§ 95. N. 1, 2), insert *σ* before the terminations *μαι*, *ται*, *μεθον*, *μεθα*. E. g.

τελέω, τετέλεσμαι τετέλεσται, τετελέσμεθον, τετελέσμεθα.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1), and a few others, drop the *ν* in the perfect passive. E. g. κλίνω, κίελεμαι.

NOTE 3. Some *liquid verbs* in *νω* change *ν* before *μ* into *σ*. E. g. φαίνω, πέφασμαι for πέφαμμαι.

NOTE 4. If the terminations *μαι*, *μεθον*, *μεθα*, be preceded by two consonants (except *λκ*, *λγ*, *ρκ*, *ργ*, *ρχ*), the consonant immediately preceding them is dropped. E. g. τέρω, τέτερμαι, τετέρμεθον, τετέρμεθα.

NOTE 5. In a few instances, the epic poets retain the lingual (*λ, ϑ*) unchanged before *μ*. E. g. ΚΑΔΩ, κίκαδμαι· κορύσσω (ΚΟΡΥΘΩ), κικέρυθμαι.

NOTE 6. The following mute verbs change *ι* into *α* in the perfect passive: στρίφω, ἴστρεμμαι· τρίτω, τίτρεμμαι· τρίφω (ΘΡΕΦΩ), τίθρεμμαι. (§ 96. 19.)

## PLUPERFECT PASSIVE.

§ 108. To form the pluperfect passive, drop *μαι* of the perfect passive, annex *μην*, and prefix its augment. E. g.

τύπτω, τέτυμμαι plup. pass. ἐτέτύμην.

## FIRST AND SECOND AORIST PASSIVE.

§ 109. To form the aorist passive, drop  $\omega$  of the present active, annex  $\theta\eta\nu$ , and prefix its augment. E. g.

παύω	aor. pass.	ἔπαυθην	
φιλέω	"	ἐφιλήθην	(§ 95)
δηλόω	"	ἐδηλώθην	(ibid.)
λείπω	"	(ἐλείφθην)	(§ 7)
πλέκω	"	ἐπλέχθην	(ibid.).

So τιμάω, ἐτιμήθην (§ 95); ἀνιάω, ἠνιάθην (ibid.); γράφω, ἐφωράθην (ibid.); τρέβω, ἐτρίφθην (§ 7); γράφω, ἐγράψθην; λέγω, ἐλέχθην (ibid.); τεύχω, ἐτεύχθην; ᾄδω, ᾤσθην (§ 10. 3); πείθω, ἐπείσθην (ibid.); χωρίζω, ἐχωρίσθην (ibid.)

The aorist passive thus formed is called the FIRST AORIST PASSIVE.

(1) The first aorist passive of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλλω, ἠγγέλθην; φαίνω, ἐφάνθην. (§ 96. 6, 18.)

(2) When the vowel of the root is either  $\epsilon$ ,  $\alpha$ , or  $\omicron$ , the first aorist passive of *dissyllabic liquid verbs* takes  $\alpha$ . E. g. στέλλω, ἐστάλθην; φθείρω, ἐφθάρθην. (§ 96. 6, 18, 19.)

NOTE 1. Some *pure verbs*, particularly such as retain the short vowel in the penult (§ 95. N. 1, 2), insert  $\sigma$  before  $\theta\eta\nu$ . E. g.

τελέω, ἐτελέσθην.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1) often drop the  $\nu$  in the first aorist passive. E. g. κλίνω, ἐκλίνθην, commonly ἐκλίθην.

§ 110. Some verbs form their aorist passive also by dropping  $\omega$  of the present active, annexing  $\eta\nu$ , and prefixing the augment. E. g.

λέγω aor. pass. ἐλέγην.

The aorist passive thus formed is called the SECOND AORIST PASSIVE.

The following list contains nearly all those verbs which have a second aorist passive. For the changes of the root, see above (§ 96).

ἄγνυμι (ΑΓΝ), ἐάγην or ἐᾶγην, ἀλλάσσω (ΑΛΛΑΓΩ), ἠλλάγην.

ἀρπάζω (ΑΡΠΑΓΩ), ἡρπάγην.  
 βάπτω (ΒΑΦΩ), ἐβάφην.  
 βλάπτω (ΒΛΑΒΩ), ἐβλάβην.  
 βλέπω, ἐβλέπην.  
 βρέχω, ἐβρόχην.  
 γράφω, ἐγράφην.  
 ΔΑΩ, ἐδάην.  
 δαμάω (ΔΑΜΩ), ἐδάμην.  
 δέρομαι, ἐδράκην.  
 δέρω, ἐδάρην.  
 εἶλω (ΕΛΩ), ἐάλην.  
 ζεύγνυμι (ΖΤΓΩ), ἐζύγην.  
 θάπτω (ΘΑΦΩ), ἐτάφην.  
 θέρομαι, ἐθήρην.  
 θλίβω, ἐθλίβην.  
 θρύπτω (ΘΡΤΦΩ), ἐθρύφην.  
 κείρω (ΚΕΡΩ), ἐκάρην.  
 κλέπτω (ΚΛΕΠΩ), ἐκλάπην.  
 κλίνω, ἐκλίην.  
 κόπτω (ΚΟΠΩ), ἐκόπην.  
 καίω ΟΓ κᾶω, ἐκάην.  
 κρύπτω (ΚΡΤΒΩ), ἐκρύβην.  
 λέγω, ἐλέγην.  
 λέπω, ἐλέπην.  
 μαίνω (ΜΑΝΩ), ἐμάνην.  
 μίγνυμι (ΜΙΓΩ), ἐμίγην.  
 οἶζω, οἶγην.  
 ὀρύσσω (ΟΡΤΓΩ), ὠρύγην.  
 πάλω (ΠΑΛΩ), ἐπάλην.  
 πείρω (ΠΕΡΩ), ἐπάρην.  
 πήγνυμι (ΠΑΓΩ), ἐπάγην.  
 πλέκω, ἐπλάκην.  
 πλήσσω (ΠΛΑΓΩ), ἐπλήγην,  
 ἐπλάγην.

πνίγω, ἐπνίγην.  
 ῥέω (ΡΓΩ), ἐρύύνην.  
 ῥίγνυμι (ΡΑΓΩ), ἐρύγην.  
 ῥίπτω (ΡΙΦΩ), ἐρύφην.  
 σήπω (ΣΑΠΩ), ἐσάπην.  
 σκάπτω (ΣΚΑΦΩ), ἐσκάφην.  
 σπείρω (ΣΠΕΡΩ), ἐσπάρην.  
 στίβω, ἐστιβην.  
 στέλλω (ΣΤΕΛΩ), ἐστάλην.  
 στερέω (ΣΤΕΡΩ), ἐστέρην.  
 στρέφω, ἐστράφην.  
 σύρω, ἐσύρην.  
 σφάλω (ΣΦΑΛΩ), ἐσφάλην.  
 σφάσσω (ΣΦΑΓΩ), ἐσφάγην.  
 τάσσω (ΤΑΓΩ), ἐτάγην.  
 τέμνω (τέμω), ἐτάμην.  
 τέρω, ἐτάρην.  
 τέρσομαι, ἐτέρσην.  
 τήκω (ΤΑΚΩ), ἐτάκην.  
 τιμῶ (ΤΜΑΓΩ), ἐτιμάγην.  
 τρέπω, ἐτράπην.  
 τρέφω and τράφω, ἐτράφην.  
 τριβώ, ἐτρίβην.  
 τύπτω (ΤΤΗΩ), ἐτύπην.  
 τύφω (ΘΤΦΩ), ἐτύφην.  
 φαίνω (ΦΑΝΩ), ἐφάνην.  
 φθείρω (ΦΘΕΡΩ), ἐφθάρην.  
 φλέγω, ἐφλέγην.  
 φράσσω (ΦΡΑΓΩ), ἐφράγην.  
 φρύγω, ἐφρύγην.  
 φύω, ἐφύην.  
 χαίρω (ΧΑΡΩ), ἐχάρην.  
 ψύχω (ΨΤΓΩ), ἐψύγην

## FIRST, SECOND, AND THIRD FUTURE PASSIVE.

§ 111. 1. To form the first future passive, drop *θην* of the first aorist passive, annex *θησομαι*, and reject the augment. E. g.

τύπτω, ἐτύφθην 1 fut. pass. τυφθήσομαι.

2. To form the second future passive, drop *ην* of the second aorist passive, annex *ησομαι*, and reject the augment. E. g.

τύπτω, ἐτύπην 2 fut. pass. τυπήσομαι.



§ 112. To form the third future passive, drop *αι* of the second person singular of the perfect passive, and annex *ομαι*. E. g.

τύπτω, τέτυμμαι, τέτυψαι 3 fut. τετύφομαι.

NOTE. *Liquid verbs, and verbs beginning with a vowel, very seldom have a third future passive.*

### PRESENT, IMPERFECT, PERFECT, AND PLUPERFECT, MIDDLE.

§ 113. The present, imperfect, perfect, and pluperfect, middle, are the same as in the passive.

### FIRST AND SECOND FUTURE MIDDLE.

§ 114. 1. To form the first future middle, drop *ω* of the first future active, and annex *ομαι*. E. g.

τύπτω, τύψω 1 fut. mid. τύφομαι.

NOTE 1. When the first future active ends in *ω* (§ 102. N. 1, 2, 3), the first future middle ends in *οῦμαι*. E. g.

κομίζω, κομιῶ, 1 fut. mid. κομιοῦμαι, inflected like φιλοῦμαι.  
καλέω, καλῶ, 1 fut. mid. καλοῦμαι.

So in the Doric dialect, τύπτω, τυψῶ, 1 fut. mid. τυφοῦμαι. The Attics sometimes use the Doric first future middle.

2. To form the second future middle, drop *ω* of the second future active, and annex *ομαι*. E. g.

στέλλω, στελέω, στελῶ 2 fut. mid. στελέομαι, contracted  
στελοῦμαι.

NOTE 2. In a few instances the second future middle is found in *mute and pure verbs*. See the Anomalous ἔζομαι, μαθήσῃ, μάχομαι, πίνω, πίπτω, ρίπτω.

## FIRST AND SECOND AORIST MIDDLE

§ 115. 1. To form the first aorist middle, drop *a* of the first aorist active, and annex *αμην*. E. g.

τύπτω, ἔτυψα 1 aor. mid. ἐτυψάμην.

2. Some verbs form their aorist middle by dropping *ω* of the present active, annexing *ομην*, and prefixing the augment. E. g.

ἔαλω aor. mid. εἰλόμην.

The aorist middle thus formed is called the **SECOND AORIST MIDDLE**.

The following list contains nearly all those verbs which have a second aorist middle. For the changes of the root, see above (96).

ἄγείρω (ΑΓΕΡΩ), ἡγερόμην.

ἄγω, ἡγαγόμην.

αἶρω (ΑΡΩ), ἡρόμην.

αἰσθάνομαι (ΑΙΣΘΩ), ᾔσθόμην.

ἀλιταίνω (ΑΛΙΤΩ), ἡλιτόμην.

ἀπαχίζω (ΑΧΩ), ἡπαχόμην.

ἄλλομαι (ΑΛΩ), ἡλόμην.

βάλλω (ΒΑΛΩ), ἐβαλόμην.

γίγνομαι (ΓΕΝΩ), ἐγενόμην.

δαίω (ΔΑΩ), ἐδασόμην.

ἐγείρω (ΕΓΕΡΩ), ἡγερόμην.

ΕΙΔΩ, εἰδόμην.

ἔαλω, εἰλόμην.

ἔπω, ἐσπόμην.

ἔρομαι, ἡρόμην.

εὐρίσκω (ΕΤΡΩ), εὐρόμην.

ἔχω, ἐσχόμην.

ἰκνέομαι (ἴκω), ἰκόμην.

κέλομαι, ἐκελόμην.

λαμβάνω (ΛΑΒΩ), ἐλαβόμην.

λανθάνω (ΛΑΘΩ), ἐλαθόμην.

λάσκω (ΛΑΚΩ), λελακόμην.

λείπω (ΛΙΠΩ), ἐλιπόμην.

ὄλλυμι (ΟΛΩ), ὥλόμην.

ὄρνυμι (ΟΡΩ), ὥρομην.

ὀσφραίνομαι (ΟΣΦΡΩ), ὀσφρομην.

πείθω (ΠΙΘΩ), ἐπιθόμην.

πέτομαι, ἐπτόμην.

πλήσσω (ΠΛΑΙΩ), πεπληγόμην.

πνθάνομαι (ΠΓΩ), ἐπνθόμην.

τέμνω (τέμω), ἐταμόμην.

τέρπω, ἐταρπόμην.

τίκτω (ΤΕΚΩ), ἐτεκόμην.

τρέπω, ἐτραπόμην.

NOTE. Some of these verbs have also a first aorist middle. Such are αἶρω, ἄλλομαι, ἔρπω.

## CONTRACT VERBS.

§ 116. Pure verbs in *αω*, *εω*, and *οω*, are contracted by the Attics in the *present* and *imperfect*.

NOTE 1. *Dissyllabic verbs* in *εω* are contracted only when *ε* and *ε* come together. E. g. *πλέω*, *πλέεις* *πλεῖς*, *πλέει* *πλεῖ*, *πλέομεν*, *πλέετε* *πλεῖτε*, *πλέονσι*.

REMARK. *Δίω*, *bind*, deviates from this analogy (§ 116. N. 1). E. g. *δίονσι* *δοῦσι*, *δίομαι* *δοῦμαι*.

NOTE 2. For the contraction of *διψάω*, *ζάω*, *κνάω*, *πιπνάω*, *σμάω*, *χράω*, *ψάω*, see above (§ 23. N. 1).

NOTE 3. The movable *ν* (§ 15. 1) is very seldom appended to the contracted third person singular of the imperfect active.

NOTE 4. The Epic dialect sometimes changes the radical vowel *ε* into *ει*. E. g. *ὀκνεῖω* for *ὀκνέω*.

NOTE 5. The Epic contracts *έσαι* into *εῖαι*, and *έσο* into *εῖο*. E. g. *αἰδέσαι* *αἰδεῖται*, *αἰδέσο* *αἰδεῖτο*, from *αἰδέομαι*. Sometimes it drops the second *ε*. E. g. *μυθεῖαι* for *μυθέσαι* from *μυθεόμαι*.

NOTE 6. The Epic protracts *ā* or *α* (contracted) into *αα* or *αα*, and *ω* (contracted) into *οω* or *ωω* or *ωο*, and *ω* into *οω*. E. g.

*ἀγοράομαι*, *ἀγοράεσθε* *ἀγοράσθε*, Epic *ἀγοράασθε*  
*πεδάω*, *πεδῶ*, Epic *πεδόω* · *πεδάεις* *πεδάς*, Epic *πεδάας*  
*ἥβάω*, *ἥβάνουσα* *ἥβῶσα*, Epic *ἥβῶωσα* · *ἥβάντες* *ἥβῶντες*,  
 Epic *ἥβῶντες*  
*αἰτιάομαι*, *αἰτιάοιτο* *αἰτιῶτο*, Epic *αἰτιόωτο*.

In the Epic dialect, verbs in *οω* sometimes follow the analogy of verbs in *αω*. E. g. *δηϊόω*, *δηϊόοντο* *δηϊοῦντο*, Epic *δηϊόωντο* · *δηϊόοιεν* *δηϊοῖεν*, Epic *δηϊόωεν*, as if from *δηϊάω*.

NOTE 7. In some instances the Epic changes the radical vowel *α* into *ω*. E. g. *ζάω*, *ζώω*. (§ 96. 19.)

NOTE 8. The Ionic very often changes the radical vowel *α* into *ε*. E. g. *φοιτέω* for *φοιτάω*.

NOTE 9. The Ionic often changes *αο* into *εω*. E. g. *μηχά-νέονται* for *μηχανάονται* from *μηχανάομαι*.

## ACTIVE VOICE.

## INDICATIVE MOOD.

## Present.

*I honor*

*S.* τιμάω  
τιμῶ  
τιμάεις  
τιμᾷς  
τιμάει  
τιμᾷ

*D.* τιμάομεν  
τιμῶμεν  
τιμάετον  
τιμᾶτον  
τιμάετον  
τιμᾶτον

*P.* τιμάομεν  
τιμῶμεν  
τιμάετε  
τιμᾶτε  
τιμάουσι(ν)  
τιμῶσι(ν)

*I love*

*S.* φιλέω  
φιλῶ  
φιλέεις  
φιλεῖς  
φιλέει  
φιλεῖ

*D.* φιλέομεν  
φιλοῦμεν  
φιλέετον  
φιλεῖτον  
φιλέετον  
φιλεῖτον

*P.* φιλέομεν  
φιλοῦμεν  
φιλέετε  
φιλεῖτε  
φιλέουσι(ν)  
φιλοῦσι(ν)

*I manifest*

*S.* δηλόω  
δηλῶ  
δηλόεις  
δηλοῖς  
δηλόει  
δηλοῖ

*D.* δηλόομεν  
δηλοῦμεν  
δηλόετον  
δηλοῦτον  
δηλόετον  
δηλοῦτον

*P.* δηλόομεν  
δηλοῦμεν  
δηλόετε  
δηλοῦτε  
δηλόουσι(ν)  
δηλοῦσι(ν)

## Imperfect.

*S.* ἐτίμαον  
ἐτίμων  
ἐτίμαες  
ἐτίμας  
ἐτίμας  
ἐτίμας  
ἐτίμα

*D.* ἐτιμάομεν  
ἐτιμῶμεν  
ἐτιμάετον  
ἐτιμᾶτον  
ἐτιμαέτην  
ἐτιμάτην

*P.* ἐτιμάομεν  
ἐτιμῶμεν  
ἐτιμάετε  
ἐτιμᾶτε  
ἐτίμαον  
ἐτίμων

*S.* ἐφίλεον  
ἐφίλων  
ἐφίλεες  
ἐφίλεις  
ἐφίλεε  
ἐφίλεε  
ἐφίλει

*D.* ἐφιλέομεν  
ἐφιλοῦμεν  
ἐφιλέετον  
ἐφιλεῖτον  
ἐφιλεέτην  
ἐφιλεῖτην

*P.* ἐφιλέομεν  
ἐφιλοῦμεν  
ἐφιλέετε  
ἐφιλεῖτε  
ἐφίλεον  
ἐφίλων

*S.* ἐδήλοον  
ἐδήλων  
ἐδήλοες  
ἐδήλους  
ἐδήλος  
ἐδήλος  
ἐδήλου

*D.* ἐδηλόομεν  
ἐδηλοῦμεν  
ἐδηλόετον  
ἐδηλοῦτον  
ἐδηλοέτην  
ἐδηλούτην

*P.* ἐδηλόομεν  
ἐδηλοῦμεν  
ἐδηλόετε  
ἐδηλοῦτε  
ἐδήλοον  
ἐδήλων



## SUBJUNCTIVE MOOD.

<i>S.</i> τιμάω τιμῶ τιμάης τιμᾶς τιμάῃ τιμᾷ	<i>S.</i> φιλέω φιλῶ φιλέης φιλῆς φιλεῇ φιλῇ	<i>S.</i> δηλόω δηλῶ δηλόης δηλοῖς δηλόῃ δηλοῖ
<i>D.</i> τιμάωμεν τιμῶμεν τιμάητον τιμάτον τιμάητον τιμάτον	<i>D.</i> φιλέωμεν φιλῶμεν φιλέητον φιλήτον φιλέητον φιλήτον	<i>D.</i> δηλόωμεν δηλῶμεν δηλόητον δηλώτον δηλόητον δηλώτον
<i>P.</i> τιμάωμεν τιμῶμεν τιμάητε τιμᾶτε τιμάωσι(ν) τιμῶσι(ν)	<i>P.</i> φιλέωμεν φιλῶμεν φιλέητε φιλήτε φιλέωσι(ν) φιλῶσι(ν)	<i>P.</i> δηλόωμεν δηλῶμεν δηλόητε δηλώτε δηλόωσι(ν) δηλώσι(ν)

## OPTATIVE MOOD.

<i>S.</i> τιμάοιμι τιμῶμι τιμάοις τιμῶς τιμάοι τιμῶ	<i>S.</i> φιλέοιμι φιλοῖμι φιλέοις φιλοῖς φιλέοι φιλοῖ	<i>S.</i> δηλόοιμι δηλοῖμι δηλόοις δηλοῖς δηλόοι δηλοῖ
<i>D.</i> τιμάοιμεν τιμῶμεν τιμάοιτον τιμῶτον τιμαοίτην τιμῶτην	<i>D.</i> φιλέοιμεν φιλοῖμεν φιλέοιτον φιλοῖτον φιλεοίτην φιλοίτην	<i>D.</i> δηλόοιμεν δηλοῖμεν δηλόοιτον δηλοῖτον δηλοοίτην δηλοίτην
<i>P.</i> τιμάοιμεν τιμῶμεν τιμάοιτε τιμῶτε τιμάοιεν τιμῶεν	<i>P.</i> φιλέοιμεν φιλοῖμεν φιλέοιτε φιλοῖτε φιλέοιεν φιλοῖεν	<i>P.</i> δηλόοιμεν δηλοῖμεν δηλόοιτε δηλοῖτε δηλόοιεν δηλοῖεν

Or thus (§ 87. N. 2).

τιμῶην, ὥης, ὥη ὥημεν, ὥητον, ὥήτην ὥημεν, ὥητε, ὥησαν	φιλοῖην, οἶης, οἶη οἶημεν, οἶητον, οἶήτην οἶημεν, οἶητε, οἶησαν	δηλοῖην, οἶης, οἶη οἶημεν, οἶητον, οἶήτην οἶημεν, οἶητε, οἶησαν
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## IMPERATIVE MOOD.

<i>S.</i> τιμαε τίμα τιμαέτω τιμάτω	<i>S.</i> φίλεε φίλει φιλεέτω φιλείτω	<i>S.</i> δηλόε δήλου δηλοέτω δηλούτω
<i>D.</i> τιμάετον τιμάτον τιμαέτων τιμάτων	<i>D.</i> φιλέετον φιλείτον φιλεέτων φιλείτων	<i>D.</i> δηλόετον δηλούτον δηλοέτων δηλούτων
<i>P.</i> τιμάετε τιμάτε τιμαέτωσαν ΟΓ τιμαόντων τιμάτωσαν ΟΓ τιμώντων	<i>P.</i> φιλέετε φιλείτε φιλεέτωσαν ΟΓ φιλεόντων φιλείτωσαν ΟΓ φιλούντων	<i>P.</i> δηλόετε δηλούτε δηλοέτωσαν ΟΓ δηλοόντων δηλούτωσαν ΟΓ δηλούντων

## INFINITIVE MOOD.

τιμάειν τιμᾶν	φιλέειν φιλεῖν	δηλόειν δηλοῦν
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## PARTICIPLE.

τιμάων, άουσα, άον τιμῶν, ὤσα, ὦν G. άοντος, ὦντος	φιλέων, έουσα, έον φιλῶν, οὔσα, οὔν G. έοντος, οὔντος	δηλόων, οούσα, οόν δηλῶν, οὔσα, οὔν G. οόντος, οὔντος
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## PASSIVE AND MIDDLE.

## INDICATIVE MOOD.— Present.

<i>S.</i> τιμάομαι τιμῶμαι τιμάῃ τιμᾷ τιμάεται τιμᾶται	<i>S.</i> φιλέομαι φιλοῦμαι φιλέῃ ΟΓ -έει φιλεῖ ΟΓ -εῖ φιλέεται φιλεῖται	<i>S.</i> δηλόομαι δηλοῦμαι δηλύῃ δηλοῖ δηλόεται δηλοῦται
<i>D.</i> τιμαόμεθον τιμώμεθον τιμάεσθον τιμάσθον τιμάεσθον τιμᾶσθον	<i>D.</i> φιλεόμεθον φιλούμεθον φιλέεσθον φιλεῖσθον φιλέεσθον φιλεῖσθον	<i>D.</i> δηλοόμεθον δηλούμεθον δηλόεσθον δηλοῦσθον δηλόεσθον δηλοῦσθον
<i>P.</i> τιμαόμεθα τιμώμεθα τιμάεσθε τιμᾶσθε τιμάονται τιμῶνται	<i>P.</i> φιλεόμεθα φιλούμεθα φιλέεσθε φιλεῖσθε φιλέονται φιλοῦνται	<i>P.</i> δηλοόμεθα δηλούμεθα δηλόεσθε δηλοῦσθε δηλόονται δηλοῦνται

## Imperfect.

<b>S.</b> ἐτιμάμην ἐτιμώμην ἐτιμάου ἐτιμῶ ἐτιμάετο ἐτιμᾶτο	<b>S.</b> ἐφιλεόμην ἐφιλούμην ἐφιλέου ἐφιλοῦ ἐφιλέετο ἐφιλεῖτο	<b>S.</b> ἐδηλοόμην ἐδηλούμην ἐδηλόου ἐδηλοῦ ἐδηλόετο ἐδηλοῦτο
<b>D.</b> ἐτιμαόμεθον ἐτιμούμεθον ἐτιμάεσθον ἐτιμᾶσθον ἐτιμαέσθην ἐτιμάσθην	<b>D.</b> ἐφιλεόμεθον ἐφιλούμεθον ἐφιλέεσθον ἐφιλεῖσθον ἐφιλεέσθην ἐφιλείσθην	<b>D.</b> ἐδηλοόμεθον ἐδηλούμεθον ἐδηλόεσθον ἐδηλοῦσθον ἐδηλοέσθην ἐδηλούσθην
<b>P.</b> ἐτιμαόμεθα ἐτιμώμεθα ἐτιμάεσθε ἐτιμᾶσθε ἐτιμάοντο ἐτιμῶντο	<b>P.</b> ἐφιλεόμεθα ἐφιλούμεθα ἐφιλέεσθε ἐφιλεῖσθε ἐφιλέοντο ἐφιλοῦντο	<b>P.</b> ἐδηλοόμεθα ἐδηλούμεθα ἐδηλόεσθε ἐδηλοῦσθε ἐδηλόοντο ἐδηλοῦντο

## SUBJUNCTIVE MOOD.

<b>S.</b> τιμάωμαι τιμῶμαι τιμάη τιμᾷ τιμάηται τιμᾶται	<b>S.</b> φιλέωμαι φιλῶμαι φιλέη φιλῇ φιλέηται φιλεῖται	<b>S.</b> δηλόωμαι δηλῶμαι δηλόη δηλοῖ δηλόηται δηλῶται
<b>D.</b> τιμαώμεθον τιμώμεθον τιμάησθον τιμᾶσθον τιμάησθον τιμᾶσθον	<b>D.</b> φιλεώμεθον φιλῶμεθον φιλέησθον φιλεῖσθον φιλέησθον φιλεῖσθον	<b>D.</b> δηλωώμεθον δηλῶμεθον δηλόησθον δηλῶσθον δηλόησθον δηλῶσθον
<b>P.</b> τιμαώμεθα τιμώμεθα τιμάησθε τιμᾶσθε τιμάωνται τιμῶνται	<b>D.</b> φιλεώμεθα φιλῶμεθα φιλέησθε φιλεῖσθε φιλέωνται φιλῶνται	<b>P.</b> δηλωώμεθα δηλῶμεθα δηλόησθε δηλῶσθε δηλόωνται δηλῶνται

## OPTATIVE MOOD.

<i>S.</i> τιμαίμην τιμῶμην τιμάοιο τιμῷο τιμάοιτο τιμῷτο	<i>S.</i> φιλείμην φιλοίμην φιλέοιο φιλοῖο φιλέοιτο φιλοῖτο	<i>S.</i> δηλοίμην δηλοίμην δηλόοιο δηλοῖο δηλόοιτο δηλοῖτο
<i>D.</i> τιμαίμεθον τιμῶμεθον τιμάοισθον τιμῷσθον τιμαίσισθην τιμῷσθην	<i>D.</i> φιλείμεθον φιλοίμεθον φιλέοισθον φιλοῖσθον φιλείσισθην φιλοῖσθην	<i>D.</i> δηλοίμεθον δηλοίμεθον δηλόοισθον δηλοῖσθον δηλοοῖσθην δηλοῖσθην
<i>P.</i> τιμαίμεθα τιμῶμεθα τιμάοισθε τιμῷσθε τιμάοιντο τιμῷντο	<i>P.</i> φιλείμεθα φιλοίμεθα φιλέοισθε φιλοῖσθε φιλέοιντο φιλοῖντο	<i>P.</i> δηλοίμεθα δηλοίμεθα δηλόοισθε δηλοῖσθε δηλοοῖντο δηλοῖντο

## IMPERATIVE MOOD.

<i>S.</i> τιμάον τιμῷ τιμάεσθω τιμάσθω	<i>S.</i> φιλέον φιλοῦ φιλέεσθω φιλείσθω	<i>S.</i> δηλόον δηλοῦ δηλοέσθω δηλούσθω
<i>D.</i> τιμάεσθον τιμᾶσθον τιμαέσθων τιμάσθων	<i>D.</i> φιλέεσθον φιλεῖσθον φιλέεσθων φιλείσθων	<i>D.</i> δηλόεσθον δηλοῦσθον δηλοέσθων δηλούσθων
<i>P.</i> τιμάεσθε τιμᾶσθε τιμαέσθωσαν οἱ τιμαέσθων τιμάσθωσαν οἱ τιμάσθων	<i>P.</i> φιλέεσθε φιλεῖσθε φιλεεσθωσαν οἱ φιλεέσθων φιλείσθωσαν οἱ φιλείσθων	<i>P.</i> δηλόεσθε δηλοῦσθε δηλοέσθωσαν οἱ δηλοέσθων δηλούσθωσαν οἱ δηλούσθων

## INFINITIVE MOOD.

τιμάσθαι τιμᾶσθαι	φιλέσθαι φιλεῖσθαι	δηλόεσθαι δηλοῦσθαι
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## PARTICIPLE.

τιμάμενος, η, ον τιμώμενος, η, ον	φιλέμενος, η, ον φιλούμενος, η, ον	δηλούμενος, η, ον δηλούμενος, η, ον
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VERBS IN *MI*.

§ 117. 1. Some verbs in *αω, εω, οω, υω*, form their *present* and *imperfect*, and their *second aorist active* and *middle*, by dropping *ω*, and annexing the terminations *without* the connecting vowels. (§§ 84: 85.)

The *augment* of the past tenses of verbs in *μι* follows the general rules (§§ 78–80).

NOTE 1. All verbs in *μι* may be inflected like verbs in *ω*. E. g. *τιθῶ, ἴω, ἴμ*, for *τιθῆμι, ης, ησι*, imperf. *ἰτίθην, ἴμ, ἴμ*, for *ἰτίθην, ης, η*.

2. The radical vowel (*α, ε, ο, υ*) is *lengthened* in the *singular* of the *present* and *imperfect* INDICATIVE ACTIVE. *A* and *ε* become *η*, and *ο* becomes *ω*.

The first and third persons singular of the present indicative active end in *μι, σι*, respectively. (§ 84. N. 1.) E. g.

<i>ιστάω</i>	gives	<i>ἴστημι, ης, ησι · ἴστην, ης, η ·</i>
<i>τιθέω</i>	"	<i>τίθημι, ης, ησι · τίθην, ης, η ·</i>
<i>διδόω</i>	"	<i>δίδωμι, ως, ωσι · ἐδίδων, ως, ω ·</i>
<i>δεικνύω</i>	"	<i>δείκνυμι, ὅς, ὅσι · ἐδείκνυν, ὅς, ὅ ·</i>

NOTE 2. The termination *νσι* of the *third person plural* of the indicative active is often changed into *ᾶσι*. E. g. *τίθημι, τιθείᾶσι* for *τιθείσι*, that is, for *τιθένσι*, (§ 12. 5.)

3. The INDICATIVE PASSIVE and MIDDLE generally retains the *short* vowel of the root. E. g.

<i>ιστάω, ἴστημι,</i>	pass.	<i>ἵσταμαι, ασαι, αται · ἱστάμην, ασο, ατο ·</i>
<i>τιθέω, τίθημι,</i>	"	<i>τίθεμαι, εσαι, εται · ἐτιθέμην, εσο, ετο ·</i>
<i>διδόω, δίδωμι,</i>	"	<i>δίδομαι, οσαι, οται · ἐδιδόμην, οσο, οτο ·</i>
<i>δεικνύω, δείκνυμι,</i>	"	<i>δείκνυμαι, υσαι, υται · ἐδείκνυμην, υσο, υτο ·</i>

NOTE 3. The terminations *σαι, σο*, of the *second person singular*, often drop the *σ*, and are contracted with the radical vowel. E. g. *τίθημι, τίθεμαι, τίθεσαι, τίθεται* contracted *τίθη*.

The old writers (as Homer, Hesiod, Herodotus) generally use the uncontracted second person singular.

4. The SUBJUNCTIVE of verbs in *ημι* and *ωμι* takes the connecting vowels and is contracted. In this case *αη* and *ωη* are contracted into *η* and *η* respectively. The subjunctive of verbs in *νμι* follows the analogy of *τύπτω*. E. g.

<i>ιστάω, ἴστημι</i>	subj.	<i>ἵσταω, ᾗς, ᾗ</i>	contracted	<i>ἵστω, ῆς, ῆ</i>
<i>τιθέω, τίθημι</i>	"	<i>τίθεω, ῆς, ῆ</i>	"	<i>τιθῶ, ῆς, ῆ</i>
<i>διδόω, δίδωμι</i>	"	<i>διδόω, ὅης, ὅη</i>	"	<i>διδῶ, ὅς, ὅ</i>
<i>δεικνύω, δείκνυμι</i>	"	<i>δείκνύω, ὕης, ὕη</i>		

NOTE 4. In some instances the subjunctive of verbs in *υμι* rejects the connecting vowel. E. g. *διασχιδάνυμι, διασχιδάνῃσι* for *διασχιδαίνῃ*. Such forms may be easily mistaken for the corresponding ones of the indicative. (§ 86. N. 2.)

5. The OPTATIVE ACTIVE of verbs in *ημι* and *ωμι* annexes to the root of the verb the endings *ην, ης, η*, dual *ητον, ητην*, plural *ημεν, ητε, ησαν*, preceded by *ι*. E. g.

ἰστάω, ἰστημι	opt. act. ἰσταίην, αἴης, αἴη
τιθέω, τίθημι	“ τιθείην, εἴης, εἴη
διδόω, δίδωμι	“ διδοίην, οἴης, οἴη

The optative active of verbs in *υμι* follows the analogy of *τύπτω*. E. g. *δεικνύω, δείκνυμι, δεικνύοιμι, ύοις, ύοι*.

NOTE 5. The *dual* and *plural* of the optative active often drop *η* in which case *ησαν* becomes *εν*. See the paradigms.

NOTE 6. In a few instances, the diphthong *αι* in the optative active of verbs in *υμι* is changed into *ο*. E. g. *δίδωμι*, 2 aor. opt. *δύνην, δύνης*, for *δοίην, δοίης*.

6. The OPTATIVE PASSIVE and MIDDLE of verbs in *ημι* and *ωμι* annexes the terminations (§ 87), likewise preceded by an *ι*. E. g.

ἰστάω, ἰστημι	opt. pas. ἰσταίμην, αἴο, αἴτο
τιθέω, τίθημι	“ τιθείμην, εἴο, εἴτο
διδόω, δίδωμι	“ διδοίμην, οἴο, οἴτο

The optative passive and middle of verbs in *υμι* follows the analogy of *τύπτω*. E. g. *δεικνύω, δείκνυμι, δεικνυοίμην, ύοιο, ύοιτο*.

NOTE 7. In some instances, the optative of verbs in *υμι* is formed after the analogy of verbs in *ημι* or *ωμι*. E. g. *δεινύω, δαινυμι*, pres. mid. opt. 3d pers. sing. *δαινύτο* (more analogically *δαινύτο*).

7. The IMPERATIVE annexes the terminations to the root. (§ 88. 1.) E. g.

ἰστάω, ἰστημι	imperat. ἴσταθι, αἴτω · ἴστασο, ἀσθω ·
τιθέω, τίθημι	“ τίθει (§ 14. N. 4), εἴτω · τίθεισο, ἐσθω ·
διδόω, δίδωμι	“ δίδοθι, ὅτω · δίδοσο, ὅσθω ·
δεικνύω, δείκνυμι	“ δείκνυθι, ὕτω · δείκνυσο, ὕσθω ·

NOTE 8. The *second person singular* of the imperative active sometimes drops *θι*, and lengthens the radical vowel. E. g. *ἰστημι, ἴστω* for *ἴσταθι* · *δείκνυμι, δείκνῃ* for *δείκνυθι*.

NOTE 9. The termination *σο* of the *second person singular* of the imperative passive and middle often drops the *σ*, and is contracted with the radical vowel. E. g. *ἰστημι, ἴστασο, ἴσταιο* contracted *ἴστω*.

8. The INFINITIVE ACTIVE annexes *ναι* to the root of the verb. E. g.

ιστάω, ἴστημι	inf. act.	ιστάναι
τιθέω, τίθημι	"	τιθέναι
διδόω, δίδωμι	"	διδόναι
δεικνύω, δείκνυμι	"	δείκνυναι

9. The INFINITIVE PASSIVE and MIDDLE annexes *σθαι* to the root. E. g.

ιστάω, ἴστημι	inf. pas. & mid.	ἴστασθαι, σιάσθαι
τιθέω, τίθημι	"	τίθεσθαι, θέσθαι
διδόω, δίδωμι	"	δίδοςθαι, δόσθαι
δεικνύω, δείκνυμι	"	δείκνυσθαι.

10. The root of the PARTICIPLE ACTIVE is formed by annexing *ντ* to the root of the verb. E. g.

ιστάω, ἴστημι	part. act.	ιστάς, ἄντος, (§ 36. 2)
τιθέω, τίθημι	"	τιθείς, ἔντος, (ibid.)
διδόω, δίδωμι	"	διδούς, ὄντος, (ibid.)
δεικνύω, δείκνυμι	"	δείκνύς, ὕντος, (ibid.)

11. The PARTICIPLE PASSIVE and MIDDLE annexes *μενος* to the root of the verb. E. g.

ιστάω, ἴστημι	part. pas. & mid.	ιστάμενος, σιάμενος
τιθέω, τίθημι	"	τιθέμενος, θέμενος
διδόω, δίδωμι	"	διδόμενος, δόμενος
δεικνύω, δείκνυμι	"	δείκνύμενος.

12. The SECOND AORIST ACTIVE lengthens the radical vowel throughout the *indicative* and *imperative*, and in the *infinitive*. *A*, when it is not preceded by *ρ*, becomes *η*. E. g. βιβάω, βιβημι,

2 aor. ἔβην, ης, η, ητον, ἦτην, ημεν, ητε, ησαν · imperat. βῆθι, ἦτω, ἦτον, ἦτων, ἦτε, ἦτωσαν · inf. βῆναι.

NOTE 10. KTHMI and OYTHMI retain the short vowel in the second aorist active. See the Anomalous *κτίνω* and *οὐτάω*. See also *πλύω*.

*Δίδωμι* and *τίθημι* lengthen the vowel only in the singular of the second aorist indicative, and in the second aorist infinitive. See the paradigms.

NOTE 11. The second person singular of the second aorist imperative, in a few instances, takes *ε* instead of *θι*. See the Anom. *δίδωμι*, *ἵχω*, *ἵημι*, *τίθημι*, *φρίω*.

NOTE 12. The imperatives *βῆθι* and *στῆθι*, from *βίβημι* and *ἴστημι*, in composition, often drop *θι*, and change *η* into *α*. E. g. *κατάβα* for *κατάβηθι*.

NOTE 13. The verbs *τίθημι*, *ἵημι*, and *δίδωμι*, lengthen *ι* and *ο* into *ιι* and *οο* in the second aorist active infinitive: thus, *θύναι*, *ἵναι*, *δοῦναι*.

NOTE 14. KTIMI, ΠIMI, ΦΘIMI, and ΠΛΩMI, in some of the parts of the second aorist follow the analogy of verbs in *ημι* or *ωμι*. See the Anomalous *ΚΤΙΩ*, *πίνω*, *φθίνω*, and *πλώω*.

NOTE 15. In a few instances, the SECOND AORIST MIDDLE lengthens the radical vowel in the *indicative*, *imperative*, *infinitive*, and *participle*. See the Anomalous *βάλλω*, *κιχάνω*, *οἰνῆμι*, *τίμπλημι*.

NOTE 16. Those verbs in *νμι*, of which the present is used,



have no second aorist. On the other hand, when the second aorist is used, the present is obsolete. E. g. *δείκνυμι* has no second aorist; and *ἔφθν* comes from the obsolete *φτνμι*.

In order, therefore, to complete the paradigm of verbs in *νμι*, the second aorist of *ΔΤΜΙ* is subjoined to *δείκνυμι*.

NOTE 17. DIALECTS. (1) In the INDICATIVE the Doric has *τι, ντι*, for *σι, νσι*. E. g. *τίθητι, τιθέντι*. (§ 84. N. 6.)

(2) In the *imperfect* and *second aorist* indicative, the Epic and Ionic dialects often use *σπον, σκόμην*, in which case the radical vowel always remains short. E. g. *τίθημι, τίθεσπον* for *ἐτίθην · ἴστημι, στιάσπον* for *ἔστην*. (§ 85. N. 5.)

(3) The Epic often drops *σα* in the *third person plural* of the *imperfect* and *second aorist* active indicative, in which case the preceding long vowel is shortened. E. g. *ἴστημι, ἔστᾱν* for *ἔστησαν · τίθημι, ἔτιθεν* for *ἐτίθεσαν · ΔΤΜΙ, ἔδῶν* for *ἔδῶσαν*.

(4) The Ionic often uses *αται, ατο*, in the indicative passive and middle. E. g. *τίθημι, τιθέαται, ἐτιθέατο*. (§ 84. N. 6.)

(5) The Epic and Ionic often use the uncontracted SUBJUNCTIVE. E. g. *τίθημι, θίῳ* for *θῶ*.

(6) Sometimes the Epic, in the subjunctive, lengthens the radical vowel *ε* into *ει* or *η*. E. g. *τίθημι, θείῳ, θήῃς*, for *θίῳ, θήῃς*. (§ 116. N. 4.)

(7) It sometimes shortens the connecting vowels of the subjunctive. E. g. *τίθημι, θείομεν* for *θείωμεν*. (§ 86. N. 3.)

(8) In the *third person singular* of the subjunctive active, it sometimes uses *σι*. E. g. *δίδωμι, δῶσι* for *δῶ*. (§ 86. N. 2.)

(9) Verbs in *ωμι* sometimes change the radical *ο* into *ω* in the subjunctive. E. g. *δίδωμι, δῶω, δῶῃς*, for *δῶ, δῶῃς*.

(10) The epic poets sometimes lengthen the radical vowel in the INFINITIVE ACTIVE, and PARTICIPLE PASSIVE and MIDDLE. E. g. *τίθημι, τιθήμεναι, τιθήμενος · δίδωμι, διδοῦναι*.

NOTE 18. ACCENT. The rules stated above (§ 93) apply also to verbs in *μι*. We only observe here that,

(1) The accent of the regular *third person plural* of the *indicative active* deviates from the rule (§ 93. 1).

(2) The dissyllabic forms of the *present active indicative* of *τίμι* and *φημί*, deviate from the rule (§ 93. 2). In composition, however, they follow the rule.

(3) The *infinitive active* takes the accent on the penult. E. g. *ιστάσθαι*. Except the Epic infinitive in *μναι*, as *τιθήμναι*.

(4) The *participle active* takes the accent on the last syllable. E. g. *ιστάς, τιθείς*.

(5) When the syllabic augment is omitted (§ 78. N. 3), long monosyllabic forms take the circumflex. E. g. *γῶ* for *ἔγνω* from *γγνώσσω*.

(6) For the accent of the *subjunctive* and *optative passive* of *ἴστημι* and *δίδωμι*, see the paradigms.

*Δίδωμι* sometimes throws the accent back on the antepenult in the *subjunctive* and *optative passive*, when the last syllable permits it (§ 20). "*ἴστημι* sometimes" does the same in the *optative passive*.



## Synopsis.

## ACTIVE

## INDICATIVE. SUBJUNCTIVE. OPTATIVE.

Present.	ἴστημι	ἴσῳ	ἴσταίνην (2)
Imperfect.	ἴστην		
Aorist 2.	ἔστην	στῶ	σταίην
Present.	τίθημι	τιθῶ	τιθείην
Imperfect.	ἐτίθην		
Aorist 2.	ἔθην	θῶ	θείην
Present.	δίδωμι	διδῶ	διδοίην
Imperfect.	ἐδίδων		
Aorist 2.	ἔδων	δῶ	δοίην
Present.	δείκνυμι	δεικνύω	δεικνύοιμι
Imperfect.	ἐδείκνυν		
Aorist 2.	ἔδυν	δύω	δύην

## PASSIVE AND

Present.	ἴσταμαι	ἴσῳμαι	ἴσταίμην
Imperfect.	ἴσάμην		
2 Aor. Mid.	ἔστάμην	στῳμαι	σταίμην
Present.	τίθεμαι	τιθῳμαι	τιθείμην
Imperfect.	ἐτιθέμην		
2 Aor. Mid.	ἐθέμην	θῳμαι	θείμην
Present.	δίδομαι	διδῳμαι	διδοίμην
Imperfect.	ἐδιδόμην		
2 Aor. Mid.	ἐδόμην	δῳμαι	δοίμην
Present.	δείκνυμαι	δεικνύωμαι	δεικνυοίμην
Imperfect.	ἐδεικνύμην		
2 Aor. Mid.	ἐδύμην	δύωμαι	δύμην

cal Table.

## VOICE.

## IMPERATIVE.      INFINITIVE.      PARTICIPLE.

ἴσταθι

ἰστάναι

ἰστάς

στῆθι

στήναι

στάς

τίθει

τιθέναι

τιθείς

θέτι

θεῖναι

θείς

δίδοθι

διδόναι

διδούς

δόθι

δοῦναι

δούς

δείκνυθι

δεικνύναι

δεικνύς

δῦθι

δύναι

δύς

## MIDDLE.

ἴστασο

ἰστασθαι

ἰστάμενος

στάσο

στάσθαι

στάμενος

τίθεισο

τιθεσθαι

τιθέμενος

θέσο

θεσθαι

θέμενος

δίδοσο

διδοςθαι

διδόμενος

δόσο

δόσθαι

δόμενος

δείκνυσο

δείκνυσθαι

δεικνύμενος

δύσο

δύσθαι

δύμενος

## ACTIVE VOICE.

## INDICATIVE MOOD.

## Present.

	<i>I place</i>	<i>I put</i>	<i>I give</i>	<i>I show</i>
<i>S.</i>	ἵστημι ἵστης ἵστησι(ν)	τίθημι τίθης τίθησι(ν)	δίδωμι δίδως δίδωσι(ν)	δείκνυμι δείκνυς δείκνυσι(ν)
<i>D.</i>	ἵσταμεν ἵστατον ἵστατον	τίθεμεν τίθετον τίθετον	δίδομεν δίδοτον δίδοτον	δείκνυμεν δείκνυτον δείκνυτον
<i>P.</i>	ἵσταμεν ἵστατε ἵστασι(ν)	τίθεμεν τίθετε τίθεσι(ν) or τιθέασι(ν)	δίδομεν δίδοτε δίδουσι(ν) or διδόασι(ν)	δείκνυμεν δείκνυτε δείκνυσι(ν) or δείκνύασι(ν)

## Imperfect.

<i>S.</i>	ἵστην ἵστης ἵστη	ἐτίθην ἐτίθης ἐτίθη	ἐδίδων ἐδίδως ἐδίδω	ἐδείκνυν ἐδείκνυς ἐδείκνυ
<i>D.</i>	ἵσταμεν ἵστατον ἵστάτην	ἐτίθεμεν ἐτίθετον ἐτιθέτην	ἐδίδομεν ἐδίδοτον ἐδιδότην	ἐδείκνυμεν ἐδείκνυτον ἐδείκνύτην
<i>P.</i>	ἵσταμεν ἵστατε ἵστασαν	ἐτίθεμεν ἐτίθετε ἐτίθεσαν	ἐδίδομεν ἐδίδοτε ἐδίδοσαν	ἐδείκνυμεν ἐδείκνυτε ἐδείκνυσαν

## Second Aorist.

<i>S.</i>	ἕστην ἕστης ἕστη	ἕθην ἕθης ἕθη	ἕδων ἕδως ἕδω	ἕδυν ἕδυσ ἕδυσ
<i>D.</i>	ἕστημεν ἕστητον ἕστήτην	ἕθεμεν ἕθετον ἕθέτην	ἕδομεν ἕδοτον ἕδότην	ἕδυμεν ἕδυτον ἕδυστην
<i>P.</i>	ἕστημεν ἕστητε ἕστησαν	ἕθεμεν ἕθετε ἕθεσαν	ἕδομεν ἕδοτε ἕδοσαν	ἕδυμεν ἕδυτε ἕδυσαν

## SUBJUNCTIVE MOOD.

## Present.

<i>S.</i>	ἴστω	τιθῶ	διδῶ	δεικνύω
	ἴσῃς	τιθῇς	διδῷς	δεικνύῃς
	ἴσῃ	τιθῇ	διδῷ	δεικνύῃ
<i>D.</i>	ἴστωμεν	τιθῶμεν	διδῶμεν	δεικνύομεν
	ἴσῃτον	τιθῇτον	διδῶτον	δεικνύῃτον
	ἴσῃτον	τιθῇτον	διδῶτον	δεικνύῃτον
<i>P.</i>	ἴστωμεν	τιθῶμεν	διδῶμεν	δεικνύομεν
	ἴσῃτε	τιθῇτε	διδῶτε	δεικνύῃτε
	ἴσῶσι(ν)	τιθῶσι(ν)	διδῶσι(ν)	δεικνύωσι(ν)

## Second Aorist.

στω in-	θω inflected	δω inflected	δύω (§ 117. 4.)
flect. like	like the	like the	
the Pres.	Pres.	Pres.	

## OPTATIVE MOOD.

## Present.

<i>S.</i>	ἴσταιην	τιθείην	διδόην	δεικνύοιμι
	ἴσταιῃς	τιθείῃς	διδοίῃς	δεικνύοις
	ἴσταιῇ	τιθείῃ	διδοίῃ	δεικνύοι
<i>D.</i>	ἴσταιημεν	τιθείημεν	διδοίημεν	δεικνύοιμεν
	ἴσταιήτον	τιθείήτον	διδοίήτον	δεικνύοιτον
	ἴσταιήτην	τιθείήτην	διδοίήτην	δεικνύοιτην
<i>P.</i>	ἴσταιημεν	τιθείημεν	διδοίημεν	δεικνύοιμεν
	ἴσταιήτε	τιθείήτε	διδοίήτε	δεικνύοιτε
	ἴσταιήσαν	τιθείήσαν	διδοίήσαν	δεικνύοιεν

## Or thus (§ 117. N. 5)

<i>D.</i>	ἴσταῖτον	τιθεῖτον	διδοῖτον
	ἴσταῖτην	τιθεῖτην	διδοῖτην
<i>P.</i>	ἴσταῖμεν	τιθεῖμεν	διδοῖμεν
	ἴσταῖτε	τιθεῖτε	διδοῖτε
	ἴσταῖεν	τιθεῖεν	διδοῖεν

## Second Aorist.

σταιην in-	θειην inflect.	δοῖην inflect.	δύην
flect. like	like the	like the	
the Pres.	Pres.	Pres.	(§ 117. N. 7.)



## IMPERATIVE MOOD.

## Present.

<b>S.</b>	ἵσταθι or ἵστη	τίθει	δίδοθι	δείκνυθι or δεικνῦ
	ἵστιάτω	τιθέτω	διδότω	δεικνύτω
<b>D.</b>	ἵστατον	τίθειτον	δίδοτον	δείκνυτον
	ἵστιάτων	τιθέτων	διδότων	δεικνύτων
<b>P.</b>	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	ἵστιάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν
	or ἱσταντων	or τιθέντων	or διδόντων	or δεικνύντων

## Second Aorist.

<b>S.</b>	στήθι	θέτι or θές	δόθι or δός	δῦθι
	στήτω	θέτω	δότω	δύτω
<b>D.</b>	στήτον	θέτον	δότον	δῦτον
	στήτων	θέτων	δότων	δύτων
<b>P.</b>	στήτε	θέτε	δότε	δῦτε
	στήτωσαν	θέτωσαν	δότωσαν	δύτωσαν
	or σταντων	or θέντων	or δόντων	or δύντων

## INFINITIVE MOOD.

Pres.	ἵσταναι	τιθέναι	διδόναι	δεικνύναι
2 Aor.	στήναι	θεῖναι	δοῦναι	δύναι

## PARTICIPLE.

Pres.	ἱστάς	τιθείς	διδούς	δεικνύς
2 Aor.	σιάς	θείς	δούς	δύς

## PASSIVE AND MIDDLE.

## INDICATIVE MOOD.

## Present.

<b>S.</b>	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
	ἵστασαι	τιθέσαι	δίδοσαι	δεικνυσαι
		or τίθῃ		
	ἵσταται	τιθεται	δίδοται	δείκνυται
<b>D.</b>	ἱστάμεθον	τιθέμεθον	διδόμεθον	δεικνύμεθον
	ἵστασθον	τιθесθον	διδосθον	δεικνυσθον
	ἵστασθον	τιθесθον	διδосθον	δεικнυσθον
<b>P.</b>	ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	ἵστασθε	τιθесθε	διδосθε	δεικнυσθε
	ἵστανται	τιθενται	διδονται	δεικнунται

## Imperfect.

<b>S.</b>	ιστάμην ἴστασο or ἴστω ἴστατο	ἐπιθέμην ἐπίθεσο or ἐπίθων ἐπίθειτο	ἐδιδόμην ἐδίδοσο or ἐδίδων ἐδίδοτο	ἐδεικνύμην ἐδείκνυσο or ἐδείκνυτο
<b>D.</b>	ιστάμεθον ἴστασθον ιστάσθην	ἐπιθέμεθον ἐπίθεσθον ἐπιθέσθην	ἐδιδόμεθον ἐδίδοσθον ἐδίδοσθην	ἐδεικνύμεθον ἐδείκνυσθον ἐδεικνύσθην
<b>P.</b>	ιστάμεθα ἴστασθε ἴσαστο	ἐπιθέμεθα ἐπίθεσθε ἐπίθετε	ἐδιδόμεθα ἐδίδοσθε ἐδίδοτε	ἐδεικνύμεθα ἐδείκνυσθε ἐδείκνυτε

## Second Aorist Middle.

ἐστάμην inflected like the Imperf.	ἐθέμην inflected like the Imperf.	ἐδόμην inflected like the Imperf.	ἐθύμην inflected like ἐδεικνύμην
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## SUBJUNCTIVE MOOD.

## Present

<b>S.</b>	ιστῶμαι ιστῇ ιστῇται	τιθῶμαι τιθῇ τιθῇται	διδῶμαι διδῷ διδῶται	δεικνύωμαι δεικνύῃ δεικνύῃται
<b>D.</b>	ιστῶμεθον ιστῆσθον ιστῆσθον	τιθῶμεθον τιθῆσθον τιθῆσθον	διδῶμεθον διδῶσθον διδῶσθον	δεικνύμεθον δεικνύησθον δεικνύησθον
<b>P.</b>	ιστῶμεθα ιστῆσθε ιστῶνται	τιθῶμεθα τιθῆσθε τιθῶνται	διδῶμεθα διδῶσθε διδῶνται	δεικνύμεθα δεικνύησθε δεικνύωνται

## Second Aorist Middle.

στῶμαι like the Present.	θῶμαι like the Present.	δῶμαι like the Present.	δύωμαι like δεικνύωμαι
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## OPTATIVE MOOD.

## Present.

<b>S.</b> ἴσταιμην	τιθεῖμην	δίδοιμην	δείκνυοιμην
ἴσταῖο	τιθεῖο	διδόοιο	δείκνυοιο
ἴσταῖτο	τιθεῖτο	διδόοιτο	δείκνυοιτο
<b>D.</b> ἴσταίμεθον	τιθείμεθον	διδοίμεθον	δείκνυοίμεθον
ἴσταῖσθον	τιθείσθον	διδόισθον	δείκνυοίσθον
ἴσταίσθην	τιθείσθην	διδόισθην	δείκνυοίσθην
<b>P.</b> ἴσταίμεθα	τιθείμεθα	διδοίμεθα	δείκνυοίμεθα
ἴσταῖσθε	τιθείσθε	διδόισθε	δείκνυοίσθε
ἴσταίντο	τιθεῖντο	διδόιντο	δείκνυοίντο

## Second Aorist Middle.

σταίμην	θείμην	δοίμην	δύμην
like the	like the	like the	(§ 117. N. 7.)
Present.	Present.	Present.	

## IMPERATIVE MOOD.

## Present.

<b>S.</b> ἴστασο	τίθεσο	δίδοσο	δείκνυσσο
or ἴστω	or τίθου	or δίδου	
ἰστάσθω	τιθέσθω	διδόσθω	δείκνυσθω
<b>D.</b> ἴστασθον	τίθεσθον	διδόσθον	δείκνυσθον
ἰστάσθων	τιθέσθων	διδόσθων	δείκνυσθων
<b>P.</b> ἴστασθε	τίθεσθε	διδόσθε	δείκνυσθε
ἰστάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δείκνυσθωσαν
or ἰστάσθων	or τιθέσθων	or διδόσθων	or δείκνυσθων

## Second Aorist Middle.

στάσο	θέσο or θοῦ	δόσο or δοῦ	δύσο
like the	like the	like the	like
Present.	Present.	Present.	δείκνυσσο.

## INFINITIVE MOOD.

Pres. ἴστασθαι	τίθεσθαι	διδόσθαι	δείκνυσθαι
2 A.M. στάσθαι	θέσθαι	δόσθαι	δύσθαι

## PARTICIPLE.

Pres. ἰστάμενος	τιθήμενος	διδόμενος	δείκνυμενος
2 A.M. στάμενος	θέμενος	δόμενος	δύμενος

REMARK. It is supposed that the aorist of verbs in μι originally ended in ον, εμην, (§§ 105 : 115. 2.) Hence its name *second aorist*.

## ANOMALOUS VERBS.

§ 118. 1. Anomalous verbs are those which have, or are supposed to have, *more than one present* (§ 96).

2. All verbal forms, which *omit the connecting vowel* (§ 85. 1), are anomalous; except the perfect and aorist passive (§§ 91: 92).

3. The following catalogue contains nearly all those verbs which are apt to perplex the learner.

REMARK. In this Grammar, obsolete or imaginary Presents (§ 96) and Nominatives (§ 46), are always printed in *capitals*. They are so printed "in order that the eye may not become accustomed, by means of the common letters, to a multitude of unused and merely imaginary forms, and thus rendered less capable of detecting barbarisms at first sight."

## A.

**ΑΑΩ**, injure, A. **ἄασα** contracted **ἄσα**, A. Pass. **ἄασθην**, A. Mid. **ἄασάμην**. Pres. Mid. 3d pers. sing. **ἄαιται**. (§ 109. N. 1.)

**ἄγαμαι** (**ΑΓΑΩ**, **ΑΓΗΜΙ**), admire, A. Pass. **ἡγάσθην**, F. Mid. **ἡγάσομαι**, A. Mid. (not Attic) **ἡγασάμην**. (§§ 117: 95. N. 1: 109. N. 1.)

The Present **ἄγασμαι** or **ἄγαιομαι**, am angry at, envy, is used by the epic poets. (§ 96. 18.)

**ἀγείρω** (**ΑΓΕΡΩ**), collect, **ἄγε-ρῶ**, **ἡγείρω**, **ἄγῃγερκα**, **ἄγῃγερμαι**, **ἡγείρθην**, 2 A. Mid. **ἡγερόμην** (Epic), *Inf.* **ἄγερέσθαι**, *Part.* **ἄγρόμενος** for **ἄγερόμενος**. (§§ 96. 18: 81. 1: 26. 1.)

**ἄγνυμι** (**ΑΓΩ**), break, F. **ἄξω**, A. **ἔαξα** (rarely **ἦξα**), 2 Perf. **ἔαγα**, 2 A. Pass. **ἔαγην** or **ἔαγην**. (§§ 96. 9: 80. N. 2.)

NOTE. The simple **ΑΓΩ** was

originally **FAΓΩ**, whence **κατάξαις** (see **κατάγωμι**), which originally was **καFFάξαις**. (§§ 1. N. 1, 3: 10. N. 2.)

**ἄγω**, lead, **ἄξω**, **ἦξα**, Perf. **ἦχα** and **ἄγῃοχα**, **ἡγμαι**, **ἦχθην**, 2 A. **ἡγαγον**, 2 A. Mid. **ἡγαγόμην**. (§§ 96. 19, N. 1: 81. 1.) The Perfect **ἄγῃοχα** is not Attic.

NOTE 1. **Ἀγῃοχα** is formed as follows: **ἔγω**, **ΑΓΑΓΩ**, **ΑΓΟΓΩ**, **ἡγοχα**, **ἔγῃγοχα**, **ἄγῃοχα**. The omission of the second **γ** is accidental.

NOTE 2. In Homer we find *Aor. Imperat.* 2d pers. plur. **ἄξτε** for **ἔξτε**. (§ 88. N. 3.)

**ἄλΩ**, see **ἀνδάνω**.

**ἄλῃω** (**ΑΛΕΩ**), regular, = **αἰῶ**. The epic poets have *Pluperf.* Mid. 3d pers. sing. **ἄωρο** for **ἦετο**. (§ 96. 19.)

**ἄἔξω**, Epic, = **αὔξω**.

**ἄημι** (**ΑΕΩ**), blow, *Inf.* **ἄῆναι**, *Part.* **ἄεις**, *Imperf.* **ἄην** (in Homer). Pres. Pass. **ἄημαι**. (§ 117. N. 17.)

**αἰρέω**, praise, **ἔσω** and **ἦσω**, **εσα**



and ἡσα, ἡκα, ἡμαι, εἶθην.  
(§ 95. N. 2.)

αἰρεῖν, *take, choose*, ἦσω, ἡκα, ἡμαι, εἶθην. (§ 95. N. 2.)  
From ἔαλω, 2 A. εἶλον; 2 A. Mid. εἰλόμην, 2 F. ἐλῶ (rare).

In the Perfect, the Ionics prefix to this verb a sort of Attic reduplication with the smooth breathing, ἀραιρέηκα, ἀραιρέημαι. (§ 81.)

αἶρω (ΑΡΩ), *raise*, ἀρῶ, ἦρα, ἦρακα, ἦρμαι, ἦροθην. (§§ 96. 18: 104. N. 5.)

αἰσθάνομαι (ΑΙΣΘΩ), *perceive, feel*, Perf. Mid. ᾗσθημαι, F. Mid. αἰσθήσομαι, 2 A. Mid. ᾗσθόμην. (§ 96. 7, 10.)

ἀκαχίζω (ΑΧΩ), *trouble, afflict*, F. ἀκαχήσω, A. ᾗκαχῃσα, 2 A. ᾗκαχον, 2 A. Mid. ᾗκαχόμην. Mid. ἀκαχίζομαι, *grieve, feel grief, am afflicted*. (§ 96. 10, N. 1.)

ἀκαχμένος, η, ον, *sharpened, pointed, a defective Perf. Pass. Part. from ΑΧΩ*. (§ 81. N.)

ἀκούω (ΑΚΩ), *hear*, ἤκουσα, ἤκουκα (not Attic), ουσμαι, ούσθην, ούσομαι, 2 Perf. ἀκήκοα, 2 Pluperf. ᾗκηκόειν. (§§ 96. 18: 81: 107. N. 1: 109. N. 1.)

ἀλάομαι, *wander, rove*, Perf. Mid. ἀλάλῃμαι synonymous with the Present, *Infinitive*. ἀλάλῃσθαι, *Part. ἀλαλήμενος*. (§§ 81. N.: 93. N. 1.)

αἰδαίνω (ΑΙΔΩ), *increase*, Imperf. (as if from αἰδάνω) ἡλδανον. (§ 96. 7.)

αἰδήςκω (ΑΙΔΩ), *grow, thrive, cause to grow*, F. αἰδήσω. (§ 96. 10, 8.)

ἀλέξω (ΑΛΕΚΩ), *ward off*, F.

ἀλεξήσω, A. Mid. ᾗλεξάμην, 2 A. ᾗλαλκον. (§§ 96. 15, 10, N. 1: 26. 1.)

NOTE. The Aor. ᾗλαλκον is obtained in the following manner: ΑΛΕΚΩ, ΑΛΑΛΕΚΩ, ᾗλάλκον, ᾗλαλκον.

ἀλέομαι or ἀλεύομαι, *avoid, escape*, A. Mid. ᾗλεόμην or ᾗλευόμην. (§§ 96. N. 12: 104. N. 1.)

ἀλείς, see εἶλλω.

ἀλείφω (ΑΛΙΦΩ), *anoint*, εἴψω, εἴψα, Perf. ἀλήλιφα, ἀλήλιμμαι. (§§ 96. 18: 81.)

ᾗΛΙΣΚΩ (ᾗΛΩ), *capture*, Perf. ἐάλωκα and ᾗλωκα have been captured, F. ἀλώσομαι shall be captured. From ᾗΛΩΜΙ, 2 A. ἐάλων and ᾗλων was captured, ἀλῶ, ἀλοίην and ἀλώην, ἀλώναι, ἀλούς. Pass. ἀλίσκομαι, *am captured*. (§§ 96. 8, 10: 80. N. 2: 117. 12, N. 6.)

ἀλιταίνω (ΑΛΙΤΩ), *sin against, offend*, F. ἀλιτήσω, 2 A. ᾗλιτον, 2 A. Mid. ᾗλιτόμην. (§ 96. 7, 10.)

The Perf. Mid. *Part. ἀλιτήμενος* has the force of an adjective, *that has sinned against, that has offended*. (§ 93. N. 1.)

ᾗλλομαι (ᾗΛΩ), *leap, spring*, A. Mid. ᾗλάμην, 2 F. Mid. ἀλοῦμαι, 2 A. Mid. ᾗλόμην. (§§ 96. 6: 104. N. 5.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 2d pers. sing. ἄλσε, 3d pers. sing. ἄλσε, *Part. ἄλμινος*, all with the smooth breathing, for ᾗλισε, ᾗλιτο, ἀλέμινος. (§ 92. N. 4.)

ᾗλώ (ᾗΛΩ), used only in the compound ἀναλώ, which

see. See also *ΑΛΙΣΚΩ*.  
(§ 96. 10.)

*ἀλύσκω* (*ΑΛΥΚΩ*), *shun, avoid*,  
F. *ἀλύξω*, A. *ἤλυξα*. (§ 96.  
14.)

*ἀλφαίνω* or *ἀλφάνω* (*ΑΛΦΩ*),  
*procure, bring, find*, 2 A.  
*ἤλφον*. (§ 96. 7.)

*ἈΛΩ*, see *ἀλίσκομαι*, *ἀλώω*, *ἀλ-  
λομαι*.

*ἀμαρτάνω* (*ΑΜΑΡΤΩ*), *err, sin*,  
*miss*, Perf. *ἡμάριτκα*, Perf.  
Pass. *ἡμάριτμαι*, A. Pass.  
*ἡμαρτήθην*, F. Mid. *ἀμαρ-  
τήσομαι*, 2 A. *ἡμαρτον*. (§ 96.  
7, 10.)

For *ἡμαρτον* Homer has al-  
so *ἡμβροτον*, with the smooth  
breathing.

NOTE. The Homeric *ἡμβροτον*  
is formed as follows: *ἈΜΑΡΤΩ*,  
*ἈΜΟΡΤΩ*, *ἡμορτον*, *ἡμορτον*, *ἡμ-  
βροτον*. (§§ 96. 19: 26. 2, N.)

*ἀμβλίσκω* and *ἀμβλίσω*, *miscar-  
ry*, *ἀμβλίσσω*, *ἡμβλώσα*, *ἡμ-  
βλώκα*, *ἡμβλωμαι*, *ἡμβλώθην*.  
(§ 96. 8.) The Present *ἀμ-  
βλώω* occurs only in com-  
pounds.

*ἀμπέχω* (*ἀμφί, ἔχω*), *wrap a-  
round, clothe*, Imperf. *ἀμπεί-  
χον*, F. *ἀμφέξω*, F. Mid. *ἀμ-  
φέξομαι*, 2 A. *ἡμπισχον*, 2 A.  
Mid. *ἡμπισχόμεν*. Mid. *ἀμπέ-  
χομαι*, *wear, put on*. (§§ 14.  
3: 82. N. 1.)

*ἀμπισχνέομαι* (*ἀμφί, ἰσχνέομαι*),  
= *ἀμπέχομαι*.

*ἀμπλακίσκω* and *ἀμβλακίσκω*  
(*ΑΜΠΛΑΚΩ*), *miss, err*, F.  
*ἀμπλακήσω*, 2 A. *ἡμπλακον*,  
Inf. *ἀμπλακεῖν* and some-  
times *ἀπλακεῖν*, without the  
μ. (§ 96. 8, 10.)

*ἀμφιέννυμι* (*ἀμφί, ἐννύμι*), *clothe*,

F. *ἀμφιέσω* or *ἀμφιῶ*, A.  
*ἡμφιέσα*, Perf. Mid. *ἡμφιέ-  
σμαι*, A. Mid. *ἡμφιεσάμην*.  
Mid. *ἀμφιέννυμαι*, *put on*,  
*dress myself*. (§§ 102. N. 2:  
82. N. 1.)

*ἀνάλίσκω* sometimes *ἀναλόω*  
(*ἀνά, ΑΛΙΣΚΩ, ἀλώω*), *ex-  
pend, consume*, Imperf. *ἀνή-  
λισκον* or *ἀνάλουν*, F. *ἀναλώ-  
σω*, A. *ἀνάλωσα* or *ἀνήλωσα*,  
Perf. *ἀνάλωκα* or *ἀνήλωκα*.  
In double composition, A.  
*ἡνάλωσα*, as *κατηνάλωσα*.  
(§§ 80. N. 4: 82. N. 1.)

*ἀνδάνω* (*ΑΔΩ*), *please, delight*,  
Imperf. *ἡνδανον* or *ἐάνδανον*  
or *ἐήνδανον*, F. *ἀδήσω*, 2 A.  
*ἔαδον* or *ᾄδον*, 2 Perf. *ἔαδα*.  
(§§ 96. 7, 10: 80. N. 2, 3, 5.)

For *ἔαδον* Homer has also *ἰᾄδον*,  
with the smooth breathing.

The Doric has 2 Perf. *ἰᾄδα*, with  
the smooth breathing.

NOTE. The simple *ἈΔΩ* was  
originally *FAΔΩ*, from which came  
2 A. *ἰFFαδον* (like *ἱμμερον* from  
*MEIPΩ*), which finally was chang-  
ed into *ἰᾄδον*. (§ 1. N. 1, 3.)

*ANETHΩ*, *spring forth*, 2 Perf.  
*ἀνήνοθα* synonymous with  
the Present. (§§ 96. 19:  
81.)

*ἀνέχω* (*ἀνά, ἔχω*), *hold up*, F.  
Mid. *ἀνέξομαι*, 2 A. *ἀνέσχον*,  
2 A. Mid. *ἡνεσχόμεν*. Mid.  
*ἀνέχομαι*, *endure*, Imperf. *ἡ-  
νεχόμεν*. (§ 82. N. 3.)

*ἀνόλω* (*ἀνά, οἶγω*), *open*, Im-  
perf. *ἀνέωγον*, F. *ἀνοίξω*, A.  
*ἀνέωξα* (later *ἡνοιξα*), Perf.  
*ἀνέωχα*, Perf. Pass. *ἀνέωγμαι*,  
A. Pass. *ἀνέωχθην*, 2 Perf.  
*ἀνέωγα* *stand open*, 2 A. Pass.  
(later) *ἡνοίγην*. (§ 82. N. 1.)

ἀνῶγειω, Imperf. ἀνῶγεον, = following.

ἀνῶγω, command, order, ξω, ξα, 2 Perf. ἀνῶγα synonymous with the Present.

NOTE. Forms without the connecting vowel, 2 Perf. 1st pers. plur. ἀνωγμέν, Imperat. ἀνωχθι, ἀνώχθω, ἀνωχθι, for ἀνωγι, ἴσω, ἴτι. (§§ 91, N. 6: 88. N. 1.)

The last two forms take the Passive terminations ὦδα, ὦδι, ἀνώγ-ῶδα, ἀνώγ-ῶδι. (§§ 11: 7.)

ἀπαυράω (ἀπό, αὐράω), take away, A. Part. ἀπούρας, A. Mid. Part. ἀπουράμενος.

ἀπαφίσκω (ΑΦΩ), deceive, F. ἀπαφήσω, 2 A. ἡπαφον. (§ 96. 8, 10, N. 1.)

ἀπολαύω (ἀπό, λαύω), enjoy, Imperf. ἀπέλανον or ἀπήλανον, F. ἀπολαύσω, A. ἀπέλαυσα or ἀπήλαυσα, F. Mid. ἀπολαύσομαι.

ἀπούρας, see ἀπαυράω.

ἀρούμαι, invoke, curse, ἀσομαι, ἀσάμην, regular. From ΑΡΗΜΙ comes Epic Infin. ἀρήμεναι. (§ 117. N. 17.)

ἀραρίσκω (ΑΡΩ), fit, adapt, join, F. ἀρῶω, A. ἤρσα, Perf. Pass. ἀρήρεμαι, 2 A. ἤρᾶρον, 2 Perf. ἤρᾶρα (Ionic ἤρηρα), Part. fem. ἀρᾶρυντα (§§ 96. 8, 10, N. 1: 81. N.: 103. N. 1: 104. N. 6.)

NOTE. The syncopated 2 A. Mid. Part. ἔρμενος has the force of an adjective, suitable, adapted. (§ 92. N. 4.)

ἀρέσκω (ΑΡΩ), please, gratify, F. ἀρέσω, Perf. Pass. ἤρεσμαι. (§§ 96. 10, 8: 95. N. 1: 107. N. 1.)

ἀρῶνμαι (ΑΡΩ), procure, ac-

quire, earn, save, Imperf ἡρῶνμην. (§ 96. 9.)

ἀρόω, plough, till, ὄσω, ὄσα, ἀρήροκα, ἀρήρομαι, ὄθην. From ΑΡΩΜΙ, Infin. Act. (Epic) ἀρόμεναι. (§§ 81: 95. N. 1.)

ἀρπάζω, seize, snatch, ἄσσω or ἄζω, ἄσασι or ἄσα, ἄκα, ἄσμαι or ἄγμαι, ἄσθην or ἄχθην, 2 A. Pass. ἡρπάγην. (§ 96. N. 6.)

ΑΡΩ, see αἶρω, ἀραρίσκω, ἀρέσκω, ἄρῶνμαι.

αὔξω or αὐξάνω (ΑΥΓΩ), increase, F. αὐξήσω, A. ἠύξησα, Perf. Pass. ἠύξημαι, A. Pass. ἠύξηθην. (§ 96. 15, 7, 10.)

αὐράω, αὐρέω, αὐρίσκομαι, (ΑΥΡΩ,) used in the compounds ἀπαυράω, ἐπαυρέω, ἐπαυρίσκομαι, which see. (§ 96. 8, 10.)

ΑΥΡΩ, see the preceding.

ἀφέννται, see ἀφίημι.

ἀφίημι (ἀπό, ἵημι), let go, Imperf. ἀφίεον or ἡφίεον sometimes ἡφίην, F. ἀφήσω, A. ἀφήκα, Perf. ἀφείκα, Perf. Pass. ἀφείμαι, A. Pass. ἀφείθην or ἀφείθην, 2 A. ἀφῆν, 2 A. Mid. ἀφείμην or ἀφείμην. (§ 82. N. 1.)

NOTE. The form ἀφίενται, in the New Testament, stands for Perf. Pass. 3d pers. plur. ἀφίενται. (See ἵημι.)

ἀφύσσω, draw forth (liquids), F. ἀφύξω, A. ἠφυσά. (§ 96. N. 4.)

ΑΦΩ, see ἀπαφίσκω.

ἀχέω (ΑΧΩ), Part. ἀχέων, οἶσα, afflicted, grieved, Perf. Pass. ἀκῆχμαι or ἀκάχημαι, am af-



*flicted, grieve, Infm. ἀνάχθαι, Part. ἀναχήμενος or ἀναχήμενος. (§§ 96. 10: 95. N. 2: 81. N. 93. N. 1.)*

*ἀχθομαι (ΑΧΘΩ), am offended, pained, feel indignant, A. Pass. ἡχθέσθην, F. Mid. ἀχθέσομαι. (§§ 96. 10: 95. N. 1: 109. N. 1.)*

*ἀχνυμαι or ἄχομαι (ΑΧΩ), = ἀναχίζομαι, which see. (§ 96. 9.)*

*ΑΧΩ, see ἀναχίζω, ἀχέω, ἄχνυμαι.*

*ἄω, blow, Imperf. ἄον. (§ 80. N. 5.)*

*ἄω, sleep, Aor. ἄεσα or ἄσα. (§ 96. 10.)*

*ἄω, satiate, Infm. ἄμεναι (Epic) for ἄειν, ἄσω, ἄσα. Pass. ἄομαι, 3d pers. sing. ἄται Epic ἄται. (§ 116. N. 6.)*

*ἄωρο, see ἀείρω.*

## B.

*βαίνω and βάσκω (ΒΑΩ), go, walk, F. βήσω shall cause to go, Perf. βέβηκα, Perf. Pass. βέβαμμι (only in composition), A. Pass. ἐβάθην (only in composition), F. Mid. βήσομαι, A. Mid. (Epic) ἐβησάμην and ἐβησόμην, 2 Perf. βέβαα, Subj. βεβῶν, Infm. βεβάναι, Part. βεβώς. From βίβημι, 2 A. ἔβην, βῶ, βαίην, βῆθι (in composition often βῦ), βῆναι, βῶς. (§§ 96. 5, 18, 8: 95. N. 2: 85. N. 2: 91. N. 7.)*

**NOTE.** The Homeric βίομαι or βίομαι, I shall live, is a 2 A. Mid. Subj. for βῶμαι. (§§ 116. N. 8, 4: 117. N. 17: 215. N. 7.)

*βάλλω (ΒΑΛΩ), throw, cast,*

*F. βαλῶ sometimes βαλλήσω, Perf. βέβληκα, Perf. Pass. βέβλημαι, A. Pass. ἐβλήθην, F. Mid. βλήσομαι (Epic), 2 A. ἔβαλον, 2 A. Mid. ἐβάλομην. (§ 96. 6, 10, 17.)*

From *ΒΑΕΩ, ΒΑΗΜΙ*, 2 A. ἔβλην, 2 A. Mid. ἐβλήμην, Subj. 3d pers. sing. βλήεται for βλήται, Opt. βλείμην, Infm. βλήσθαι, Part. βλήμενος, all Epic. (§§ 117. N. 15, 17: 96. 19.)

*βάσχω, see βαινῶ.*

*βασιάζω, carry, ἄσω, ἄσα, ἄγμαι, ἄσθην. (§ 96. N. 6.)*

*ΒΑΩ, see βαινῶ.*

*βίομαι or βείομαι, see βαινῶ.*

*βιβάω or βίβημι (ΒΑΩ), = βαινῶ, which see. (§ 96. 1.)*

*βιβρώσκω (ΒΟΡΩ), eat, F. βρώσω, Perf. βέβρωκα, Perf. Pass. βέβρωμαι, A. Pass. ἐβρώθην, 3 F. βεβρώσομαι, 2 Perf. Part. βεβρώς. From *ΒΡΩΜΙ*, 2 A. ἔβρων. (§§ 96. 17, 1, 8: 117. 12.)*

*βιόω, live, ὠσα, ὠκα, ὠμαι, ὠσομαι. From *ΒΙΩΜΙ*, 2 A. ἐβίον, βιῶ, βιοίην and βιώην, βιῶναι, βιούς. (§ 117. 12, N. 6.)*

*βιώσχομαι (βιόω), revive, borrows the other tenses, except Imperf, from the preceding.*

*βλαστάνω (ΒΛΑΣΤΩ), bud, sprout, F. βλαστήσω, A. ἐβλάστησα, 2 A. ἔβλαστον. (§§ 96. 7, 10: 76. N. 2.)*

*ΒΛΑΩ or ΒΑΕΩ, see βάλλω.*

*βλώσχω (ΜΟΛΩ), come, go,*



Perf. *μὲμβλωκα*, 2 Aor. *ἐμολον*, 2 F. Mid. *μολοῦμαι*. (§§ 96. 17, 8 : 26. N.)

NOTE. The Present *βλώσκω* is formed as follows: ΜΟΛΩ, ΜΛΟΩ, ΜΒΛΟΩ, *μβλώσκω*, *βλώσκω*. The *μ* is dropped because the combination *μβλ* cannot begin a Greek word. (§ 16. N. 1.)

*βοάω*, *cry out*, *ἦσω*, *ἦσα*, *ἦκα*, *ἦμαι*, *ἦθην*, *ἦσομαι*, regular.

From the simple *ΒΟΩ* come the Ionic forms *ἔβωσα*, *ἔβωσθην*, *βώσομαι*. (§ 109. N. 1.)

*ΒΟΛΕΩ* (*ΒΑΛΩ*), Perf. Pass. *βεβόλημαι*, = *βάλλω*. (§ 96. 19, 10.)

*ΒΟΛΩ*, see *βούλομαι*.

*ΒΟΡΩ*, see *βιβρώσκω*.

*βόσκω* (*ΒΟΩ*), *feed*, *pasture*, F. *βοσκήσω*, A. *ἐβόσκησα*. (§ 96. 8, 10.)

*βούλομαι* (*ΒΟΛΩ*), *will*, Imperf. *ἐβουλόμην* or *ἡβουλόμην*, Perf. Pass. *βεβούλημαι*, A. Pass. *ἐβουλήθην* or *ἡβουλήθην*, F. Mid. *βουλήσομαι*, 2 Perf. *βέβουλα* comp. in Homer *προβέβουλα*. (§§ 96. 18, 10 : 78. N. 1.) From the simple Present come Pres. Pass. *βόλομαι*, 2d pers. plur. *βόλεισθε*.

*ΒΟΩ*, see *βοάω*, *βόσκω*.

*ΒΡΑΧΩ*, *crash*, *rattle*, 2 A *ἔβραχον*.

*ΒΡΟΩ*, see *βιβρώσκω*.

*βρυχάομαι* (*ΒΡΥΧΩ*), *roar*, *ἦσομαι*, *ἦσάμην*, Perf. *βέβρυχα* synonymous with the Present. (96. 10.)

Γ.

*γαμέω* (*ΓΑΜΩ*), *marry*, F. *γάμω*, A. *ἔγημα*, (later *ἐγάμησα*), Perf. *γεγάμηκα*, Perf. Pass. *γεγάμημαι*, A. Pass.

*ἐγαμήθην*, Part. fem. also *γαμῖθῃσα*, F. Mid. *γαμίσσομαι* (in Homer). (§§ 96. 10. 95. N. 2 : 102. N. 5.)

*ΓΑΩ*, see *ΓΙΓΝΩ*.

*γεγώνω* and *γεγωνέω* (*ΓΩΝΩ*), *call aloud*, 2 Perf. *γέγονα* synonymous with the Pres.

*γείνομαι* (*ΓΕΝΩ*), *beget*, *bring forth*, am born, A. Mid. *ἔγενάμην* *begat*, *brought forth*. (§ 96. 18.)

*γίγτο*, see *γίγνομαι*, *ΕΛΩ*.

*ΓΕΝΩ*, see *γίγνομαι*.

*γηθέω* (*ΓΗΘΩ*), *rejoice*, *ἦσω*, *ἦσα*, 2 Perf. *γέγηθα* synonymous with the Present. (§ 96. 10.)

*γηράσκω* and *γηράω*, *grow old*, *άσω*, *άσα*, *άκα*, *άσομαι*. From *ΓΗΡΗΜΙ*, 2 A. *ἐγήρην*, *γηρᾶναι*, *γηράς*. (§ 117. 12.)

*ΓΙΓΝΩ* (*ΓΕΝΩ*, *ΓΑΩ*), *produce*, *cause to exist*, Perf. Mid. *γεγέννημαι*, Pass. *ἔγενήθην*, F. Mid. *γενήσομαι*, 2 Perf. *γέγονα* (poetic also *γέγαα*), 2 A. Mid. *ἔγενόμην*. Mid. *γίγνομαι* or *γίνομαι*, *produce myself*, *make myself*, *become*. (§§ 96. 1, 5, 10, 19 : 26. 1.)

The 2 Perf. *γέγαα* is inflected, as far as it goes, like *βέβαα* (§ 91. N. 7.)

NOTE. For 2 A. Mid. 3d pers. sing. *γίγνις*, we find *ἔγνις* or *γίντις*. (§ 92. N. 4.)

*γινώσκω* (*ΓΙΝΩΩ*), later *γινώσκω*, *know*, A. *ἔγνωα* (chiefly in composition), Perf. *ἔγνωκα*, Perf. Pass. *ἔγνωσμαι*, A. Pass. *ἔγνώσθην*, F. Mid. *γνώσομαι*. From *ΓΙΝΩΜΙ*, 2 A. *ἔγνων*,

γνώ, γνοίην, γνώθι, γνώραι, γρούς. (§§ 96. 1, 8: 76. N. 2: 107. N. 1: 109. N. 1: 117. 12.)

γοάω (ΓΟΩ), bewail, regular. Imperf. also ἔγοον. From ΓΟΗΜΙ, Infjn. Epic γοήμεναι. (§§ 96. 10: 117. N. 17.)

ΓΩΝΩ, see γιγνώσκω.

Δ.

δαινώ or δαίω, give to eat, entertain, F. δαίω, A. ἔδαισα, A. Pass. ἐδαιοσθην, A. Mid. ἐδαισάμην. Mid. δάινυμαι, feast, Opt. 3d pers. sing. δαίνυτο. (§§ 96. 9: 109. N. 1: 117. N. 7.)

δαίω (ΔΑΩ), divide, Perf. Pass. δέδασμαι, 3d pers. plur. δεδαταται (in Homer), F. Mid. δάσσομαι, A. Mid. ἐδασάμην. (§§ 96. 18: 107. N. 1: 95. N. 1.)

δαίω (ΔΑΩ), burn, 2 Perf. δέδηα, 2 A. Mid. ἐδάσμεν. Mid. δαίομαι, am on fire, burn. (96. 18.)

δάκνω (ΔΑΚΩ), bite, Perf. δέδηχα, Perf. Pass. δέδηγμαι, A. Pass. ἐδήχθην, F. Mid. δήξομαι, 2 A. ἔδακον. (§ 96. 5, 18.)

δαμάω (ΔΑΜΩ), subdue, tame, δαμάσσω, ἐδάμασσα, Perf. δέδημχα, δέδημαι, A. Pass. ἐδμήθην, 2 A. Pass. ἐδάμην. (§§ 96. 10, 17: 95. N. 1.)

δάμνημι (δαμάω), Pass. δάμναμαι, = preceding. (§ 96. 5.)

δαρθάνω (ΔΑΡΘΩ), sleep, Perf. δεδάρθηκα, A. Pass. ἐδάρθην, F. Mid. δαρθήσομαι, 2 A. ἔδαρθον or ἔδραθον. (§§ 96. 7, 10: 26. 2: 11.)

δατέομαι, divide, share, A. Mid. ἐδατέαμην. (§ 104. N. 1.)

ΔΑΩ, see δαίω.

ΔΑΩ, cause to learn, teach, Perf. δεδάχα have learned, Perf. Pass. δεδάημαι, F. Mid. δαήσομαι, 2 A. ἔδαον, 2 Perf. δέδασα have learned, 2 A. Pass. ἐδάην I learned. From ΔΕΔΑΩ, Pass. δεδάομαι. (§ 96. 10, 11.)

δεδίδομαι or δεδίσσομαι, = δειδίσσομαι.

δεῖ (δέω), it behooves, one must, Impersonal, F. δέησαι, A. ἐδέησε.

δεδίσσομαι or δειδίττομαι (δίω), frighten, scare, A. Mid. ἐδειδίσάμην. (§§ 96. 11, 8, 3: 76. N. 4.)

δεῖδω, see ΔΕΙΩ.

δείκνυμι (ΔΕΙΚΩ), show, F. δείξω, A. ἔδειξα, Perf. Pass. δέδειγμαι, A. Pass. ἐδείχθην. (§ 96. 9.)

The Ionic has δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην.

ΔΕΙΩ or δίω or δεῖδω, fear, A. ἔδεια (in Homer ἔδδεια), Perf. δέδοικα am afraid, F. Mid. δέισομαι, 2 Perf. δέδια am afraid. (§§ 96. 18, N. 14: 98. N. 3: 79. N. 3.)

NOTE. Forms without the connecting vowel, 2 Perf. δίδμιν, δίδισι, Imperat. δίδιθι, 2 Pluperf. ἰδίδμιν. (§§ 91. N. 6: 76. N. 4: 88. N. 1.)

δέμω, build, A. ἔδειμα, Perf. δέδημχα, A. Mid. ἐδειμάμην. (§ 96. 17.)

δέομαι, see δέω, want.

δέρομαι, see, 2 A. ἔδρακον, 2 Perf. δέδορα, A. Pass.

ἐδέρχθην, 2 A. Pass. ἐδράκην.  
(§§ 96. 19, 17 : 26. 2.)

δέχομαι, *receive*, δεδύμαι, ἐδέ-  
χθην, δέξομαι, ἐδεξάμην, regu-  
lar.

NOTE. Forms without the con-  
necting vowel, 2 A. Mid. ἰδίμην,  
ἰδίστε, (for ἰδιχόμεν, ἰδιχίστε,) In-  
fin. δίχθαι (for διχίεσθαι), Part.  
διγμύς as Present. (§§ 92. N. 4 :  
9. 1 : 7. 11.)

δέω (rarely διδημι), *bind*, ἦσω,  
ῆσα, ἔκα, ἔμαι, ἔθην, 3d F.  
δεδήσομαι. (§§ 95. N. 2 :  
96. 1 : 116. R.)

δέω, *am wanting to, want*, F.  
δεήσω, A. ἐδέξα, A. Pass.  
ἐδεήθην, F. Mid. δεήσομαι.  
Mid. δέομαι, *want, need,*  
*pray, beseech.* (§ 96. 10.)

For A. 3d pers. sing.  
ἐδέησεν, Homer has δῆσεν.

ΔΗΚΩ, see δάκνω.

δήω (ΔΑΩ), as Future, *shall*  
*find.*

διδάσκω (ΔΙΔΑΧΩ), *teach*, F.  
διδάξω (poetic also διδασκή-  
σω), A. ἐδίδαξα (poetic also  
ἐδιδάσκησα), Perf. δεδίδαχα,  
Perf. Pass. δεδιδάγμαι, A.  
Pass. ἐδιδάχθην. (§ 96. 10,  
N. 10.)

διδημι, see δέω, *bind*.

διδράσκω (ΔΡΑΩ), *run away*,  
Perf. δεδρακα, F. Mid. δράσο-  
μαι. From ΔΡΗΜΙ, 2 A.  
ἐδράν, δρῶ, δρᾶην, δρᾶθι,  
δρᾶναι, δράς. (§§ 96. 1, 8 :  
117. 12.) This verb occurs  
only in composition.

δίδωμι and διδώ (ΔΩΩ), *give*,  
F. δώσω, A. ἔδωκα, Perf.  
δέδωκα, Perf. Pass. δεδομαι,  
A. Pass. ἐδόθην, A. Mid. ἔδω-

κάμην (not Attic), 2 A. ἔδων,  
δῶ, δοίη, δόθι or δός, δοῦναι,  
δούς, 2 A. Mid. ἐδόμην.  
(§§ 96. 1 : 117 : 104. N. 2 :  
95. N. 2.)

δίζω, *seek*, F. Mid. διζήσομαι.  
Mid. διζημαι, *seek*, retains  
the η throughout, as Part.  
διζήμερος. (§§ 96. 10 : 117.  
3.)

ΔΙΚΩ, *cast, fling*, 2 A. ἔδιχον.

δίω, see ΔΕΙΩ, διειδίσκομαι.

ΔΜΑΩ, ΔΜΕΩ, see δαμάω,  
δέμω.

δοάται or δέαται, *it seems*, Im-  
personal, A. Mid. δοάουσα-  
το, Subj. δοάσεται, Epic.  
(§§ 102. N. 5 : 86. N. 3.)

δοκέω (ΔΟΚΩ), *seem, think*,  
F. δόξω, A. ἔδοξα, Perf. Pass.  
δέδογμαi. The regular forms  
δοκήσω, ῆσα, ῆμαι, are not  
common. (§ 96. 10.)

δουπέω (ΔΟΥΠΩ), *resound*,  
*sound heavily*, A. ἐδούπησα  
(also ἐγδούπησα), 2 Perf. δι-  
δουπα. (§ 96. 10.)

NOTE. The A. ἐγδούπησα comes  
from ΓΔΟΥΠΕΩ, which is formed  
after the analogy of πτυπῶ from  
ΤΥΠΩ (§ 7.)

ΔΡΑΜΩ or ΔΡΕΜΩ, Perf. δε-  
δράμηκα, Perf. Pass. δεδρά-  
μημαι (little used), 2 A. ἔδρα-  
μον, 2 Perf. δεδρομα (Epic),  
F. Mid. δραμοῦμαι, = τρέχω,  
which see. (§ 96. 10, 19.)

δύναμαι (ΔΥΝΑΩ, ΔΥΝΗΜΙ),  
*am able, can*, Imperf. ἔδυνά-  
μην or ἡδυνάμην, Perf. Pass.  
δεδύνημαι, A. Pass. ἔδυνήθην  
or ἡδυνήθην (and ἔδυνάσθην),  
F. Mid. δυνήσομαι, A. Mid.  
(in Homer) ἔδυνησάμην.



(§§ 78. N. 1: 95. N. 2: 109. N. 1.)

*δύω* and *δύνω*, *enter, set, cause to enter*, F. *δύσω*, A. *ἔδῶσα*, Perf. *δέδῶκα*, A. Pass. *ἔδῶθην*, F. Mid. *δύσομαι*, A. Mid. *ἔδυσάμην* (Epic also *ἔδυσόμην*), Part. *δυσόμενος* as Present, *setting*. From *ΔΡΜΙ*, 2 A. *ἔδῶν*, *δῶω*, *δῶην*, *δῶθι*, *δύναι*, *δύς*. (§§ 96. 5: 95. N. 2: 85. N. 2: 117. 12, N. 7.)

## E.

*ἐάφθῃ* or *ἐάφθη*, *was fastened*, Aor. Pass. 3d pers. sing., found only in Homer.

*ἐγείρω* (*ΕΓΕΡΩ*), *wake, rouse*, F. *ἐγερῶ*, A. *ἤγειρα*, Perf. *ἐγήγερα*, Perf. Pass. *ἐγήγεμαι*, A. Pass. *ἤγέροθην*, 2 Perf. *ἐγρήγορα* *am awake*, 2 A. *ἐγρόμην*, *ἐγροίμην*, *ἔγρεω* (Epic), *ἐγρέσθαι*. Mid. *ἐγείρουαι* *rise*. (§§ 96. 18: 81: 26. 1.)

*ΕΙΔΩ* (*ΙΑΩ*), *see*, F. *εἰδήσω* (rare) *shall know*, F. Mid. *εἴσομαι* *shall know*, A. Mid. *εἰσάμην* *scemed*, 2 A. *εἶδον* (rarely *ἴδον*) *saw*, *ἴδω*, *ἴδοιμι*, *ἴδε* and *ἰδέ*, *ἰδεῖν*, *ἰδών*, 2 A. Mid. *εἰδόμεν* *saw*, *ἴδωμαι*, *ἰδοίμην*, *ἴδου* (as interjection, *ἰδού*, *behold!*), *ἰδέσθαι*, *ἰδόμενος*, 2 Perf. *οἶδα* *know*, *εἰδῶ*, *εἰδείην*, *ἴσθι*, *εἰδέναι*, *εἰδώς*, 2 Pluperf. *ἤδειν* *knew*. Pass. *εἶδομαι*, *seem, resemble*. (§§ 96. 18, 10, N. 14: 93. N. 2: 80. N. 4.)

The 2 Perf. *οἶδα*, and 2 Pluperf. *ἤδειν*, are inflected as follows:

## Perfect 2.

IND. S. *οἶδα*  
*οἶσθα*  
*οἶδε(ν)*

D. *ἴσμεν*  
*ἴστον*  
*ἴστον*

P. *ἴσμεν*  
*ἴστε*  
*ἴσασι(ν)*

SUBJ. S. *εἰδῶ*, *εἰδῆς*, *εἰδῆ*, D. *εἰδῆτον*, P. *εἰδῶμεν*, *εἰδῆτε*, *εἰδῶσι(ν)*.

OPT. S. *εἰδείην*, *εἰδείης*, *εἰδείη*, D. *εἰδείητον*, *εἰδείητην*, P. *εἰδείημεν*, *εἰδείητε*, *εἰδείησαν*.

IMP. S. *ἴσθι*  
*ἴστω*

D. *ἴστον*  
*ἴστων*

P. *ἴστε*  
*ἴτωσαν*

NOTE 1. The Attic reduplication of *ἐγρήγεα* is anomalous.

NOTE 2. Homer has 2 Perf. 3d pers. plur. *ἰγρηγέθασι* for *ἰγρηγέραςι*, as if from *ΕΓΕΡΘΩ*.

NOTE 3. Forms without the connecting vowel, 2 Perf. Imperat. 2d pers. plur. *ἰγρήγεθι*, *Infinitive* *ἰγρηγέθαι*, with the terminations of the Passive, *εθι*, *εθαι*.

*ἔδω*, see *ἐσθίω*.

*ΕΙΔΩ*, see the following.

*ἔζομαι* (*ΕΛΩ*), *seat myself, sit*, Imperf. *ἐζόμεν*, A. Pass. *ἐσθην* (later), 2 F. Mid. *ἔδοῦμαι*. (§§ 96. 4: 114. N. 2.) This verb is chiefly used in the compound *καθεζομαι*, which see.

*ἐθίλω* or *θίλω*, *will*, F. *ἐθελήσω* or *θελήσω*, A. *ἠθέλησα*, Perf. *ἠθέληκα*. (§ 96. 10.)

*ἐθω*, *am accustomed*, 2 Perf. *ἔωθα* (Ionic *ἔωθα*) synonymous with the Present. (§§ 96. 19: 80. N. 3, R. 1.)



INF. εἰδέναι.

PART. εἰδώς, νῖα, ός, G. ότος.

### Pluperfect 2.

S. ᾔδειν, ᾔδη	D. ᾔδειμεν, ᾔσμεν	P. ᾔδειμεν, ᾔσμεν
ᾔδεις, ᾔδεισθα,	ᾔδειτον, ᾔσιτον	ᾔδειτε, ᾔσιτε
ᾔδησθα		
ᾔδει, ᾔδη, ᾔδων	ᾔδείτην, ᾔσιτην	ᾔδουσιν, ᾔσαν

NOTE 1. Perfect. IND. 2d pers. sing. ᾔσθαι stands for ᾔδασθαι. (§§ 84. N 6 : 91. N. 6 : 10. 2.) In the dual and plural, the forms ᾔσιν, ᾔσμεν, ᾔσιν, stand for ᾔδον, ᾔδμεν, ᾔδιν. (§§ 91. N. 6 : 10. 1, 3.)

SUBJ. and OPT. εἰδῶ, εἰδείην, come from ΕΙΔΕΩ, whence also the F. εἰδέσθαι. (§ 91. N. 6.)

IMP. ᾔδε, ᾔτω, &c. for ᾔδθι, ᾔτω, &c. (§§ 91. N. 6 : 88. N. 1 : 10. 3.)

Pluperfect. For 1st pers. sing. ᾔδη, and 3d pers. sing. ᾔδῃ or ᾔδιν, see above (§ 85. N. 4.) — For 2d pers. sing. ᾔδεισθα or ᾔδησθα, see above (§§ 84. N. 6 : 85. N. 4.) — For the syncopated forms ᾔσμεν, ᾔσιν, ᾔσαν, see above (§§ 91. N. 6 : 10. 1, 2. 3.)

NOTE 2. The regular forms of the Perfect ᾔδας, ᾔδαμεν, ᾔδατον, ᾔδατι, ᾔδασι, belong chiefly to the later Greek.

NOTE 3. DIALECTS. Perfect. IND. 1st pers. plur. Epic and Ionic ᾔδμεν for ᾔσμεν.

INF. Epic ᾔδμεναι for ᾔδμεναι for εἰδέναι. (§ 89. N. 1.)

Pluperfect. Epic and Ionic ᾔδειν, ης, υ or η, plur. ᾔδειμεν, ᾔσιν, 3d pers. ᾔδιν. (§§ 85. N. 4 : 91. N. 6 : 10. 2.) Here the prefix ᾔ seems to be the syllabic augment lengthened. (§ 80. N. 2.) — For 3d pers. sing. ᾔδῃ, Herodotus (1, 45) has ᾔδῃ.

εἶκω, seem, resemble, 2 Perf. εἶκα, sometimes εἶκα (Ionic οἶκα), synonymous with the Present, 2 Pluperf. ἐφύκειν. (§§ 96. N. 14 : 80. N. 2, 3, 4.)

For 2 Perf. 3d pers. plur. εἶκασι we sometimes find εἶξαι.

NOTE. Forms without the connecting vowel, 2 Perf. ἔαμην, ἔατον, for εἶκαμην, εἶκατον, 2 Pluperf. ἔατην for ἐφύκειν. (§§ 91. N. 6 : 9. 1.)

The epic poets have also ἔατε or ἔατε for ἐφύκει, with the Passive termination τε (§ 84. 2).

εἰλλω or εἰλω or εἰλέω (ΕΑΩ), roll up, drive to, F. εἰλήσω, A. εἰλησα, Inf. also εἰσαι or εἰσαι, Part. also εἰσας, Perf. εἰληκα, Perf. Pass. εἰλημαι, ἔελμαι, A. Pass. εἰλήθην, 2 A. Pass. εἰλήην, Inf. ἀλήναι, Part. ἀλεις. (§§ 96. 18, 10, 6 : 104. N. 6 : 80. N. 2.)

NOTE. The form εἰλήτω for Pluperf. Pass. 3d pers. sing. εἰλήτω, is formed as follows : ΕΑΩ, ΟΑΕΩ, ἀλήμην, εἰλήμην, -ησα, εἰλήτω. (§§ 96. 13 : 80. N. 2.)

εἰμυρομαι, see ΜΕΙΡΩ.

εἶμι (ΕΩ, ΕΣΩ), *am*, ὦ, εἶην, ἴσθι, εἶναι, ὦν, Imperf. ἦν (sometimes ἦμην), F. ἔσομαι, ἐσοίμην, ἔσεσθαι, ἐσόμενος.

## Present.

IND. S. εἶμι

D. ἐσμέν

P. ἐσμέν

εἶς, εἷ

ἐστέον

ἐστέ

ἐστί(ν)

ἐστόν

εἰσί(ν)

SUBJ. S. ὦ, ἦς, ἦ, D. ὦμεν, ἦτον, ἦτον, P. ὦμεν, ἦτε, ὦσι(ν).

OPT. S. εἶην, εἶης, εἶη, D. εἶημεν, εἶητον, εἶήτην, P. εἶημεν, εἶητε, εἶησαν or εἶεν.

IMP. S. ἴσθι

D. ἔστον

P. ἔστε

ἔστω

ἔστων

ἔστωσαν, ἔστων

INF. εἶναι, *to be*.PART. ὦν, οὔσα, ὄν, G. ὄντος, *being*.

## Imperfect.

S. ἦν, ἦ

D. ἦμεν

P. ἦμεν

ἦς, ἦσθα

ἦτον, ἦστον

ἦτε, ἦστε

ἦν, ἦν

ἦτην, ἦστην

ἦσαν

## Future.

IND. S. ἔσομαι, ἔση or ἔσει, ἔσεται or ἔσται, D. ἐσόμεθον, ἔσεσθον, ἔσεσθον, P. ἐσόμεθα, ἔσεσθε, ἔσονται.

OPT. S. ἐσοίμην, ἔσοιο, ἔσοιτο, D. ἐσοίμεθον, ἔσοισθον, ἐσοίσαθην, P. ἐσοίμεθα, ἔσοισθε, ἔσονται.

INF. ἔσεσθαι, *to be about to be*.PART. ἐσόμενος, η, ον, *about to be*.

NOTE 1. Present IND. The 2d pers. sing. εἷ belongs to the Middle voice. Compare φιλόμαι, 2d pers. φιλή or φιλέι contracted φιλεῖ.) — The forms ἐστί, ἐσμέν, ἐστόν, ἐστέ come from the original ΕΣΩ. — The 3d pers. plur. εἰσί is formed from ΕΩ after the analogy of τιθῆσι from τίθημι.

SUBJ. and OPT. ὦ, εἶην are formed from ΕΩ after the analogy of τιθῶ, τιθήν, from τίθημι.

IMP. ἴσθι, ἔστω, &c. come from the original ΕΣΩ. In the 2d pers. sing. the radical vowel ε becomes ι.

PART. ὦν, οὔσα, ὄν, stands for ἰών, ἰούσα, ἰόν. (See next Note.)

Imperfect. The 1st pers. sing. ἦ is contracted from ἦα. (See next Note.) — For the 2d pers. sing. ἦσθα, see above (§ 84. N. 6.) — The 3d pers. sing. ἦν is contracted from ἦν. (See next Note.) — The forms ἦστον, ἦστην, ἦσσι, come from the original ΕΣΩ.

NOTE 2. DIALECTS. Present. IND. 1st pers. sing. Doric ἱμῖ for εἶμι. — 2d pers. sing. old ἔσσι for εἶς, from the original ΕΣΩ. (§ 84. N. 6.) — 3d pers. sing. Doric ἱπῖ, not to be confounded with the 3d pers. plur. —

1st pers. plur. Ionic εἰμίν, poetic ἰμίν. — 3d pers. plur. Ionic ἴασι (like τιθίσαι from τίθημι), Doric ἰντί (§ 117. N. 17).

SUBJ. uncontracted ἴω, ἴης, ἴη, ἴωμεν, ἴητε, ἴωσι(ν), Ionic.

OPT. uncontracted ἴοιμι, ἴοις, ἴοι, &c. Ionic.

IMPER. 2d pers. sing. ἴσθ, after the analogy of the Middle. — 3d pers. sing. ἦτω for ἴστω.

INF. Epic ἱμύναι, ἱμύνειν, ἱμύναι, ἱμύν, Doric ἥμυν, ἥμυς. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic ἴα or ἦα, ἴον, ἴσπον. (§ 85. N. 5.) —

2d pers. sing. Ionic ἴας, ἴσσις, Epic ἴησθα. (§§ 84. N. 6 : 85. N. 5.) —

3d pers. sing. Ionic ἦι(ν), ἴσσις, Epic ἴην, ἔην, Doric ἦς. (§ 80. N. 2.) —

3d pers. plur. Ionic and Doric ἴσαν.

NOTE 3. The 3d pers. sing. ἴστί takes the ACCENT on the penult, ἴστί, when it signifies *he, she, or it exists*. Also when it comes after τί, οὐκ, ὡς, ἀλλ' (for ἀλλά), and τοῦτ' (for τοῦτο) : as οὐκ ἴστί, ἀλλ' ἴστί.

εἶμι (ΙΩ, ΕΩ, ΕΙΩ), *go, shall go*, ἴω, ἴοιμι or ἴοην, ἴθι, ἰέναι, ἰών, Imperf. ἥειν, F. Mid. εἴσομαι (Epic), A. Mid. (Epic) εἰσάμην. (§§ 96. 18 : 87. N. 2.)

The Present and Imperfect are inflected as follows :

#### Present.

IND. S. εἶμι

D. ἵμεν

P. ἵμεν

εἶς, εἷ

ἵτον

ἵτε

εἴσι(ν)

ἵτον

ἴασι(ν)

SUBJ. S. ἴω, ἴης, ἴη, D. ἴωμεν, ἴητον, ἴητον, P. ἴωμεν, ἴητε, ἴωσι(ν).

OPT. S. ἴοιμι, ἴοις, ἴοι, D. ἴοιμεν, ἴοιτον, ἴοίην, P. ἴοιμεν, ἴοιτε, ἴοιεν.

IMP. S. ἴθι, εἷ

D. ἵτον

P. ἵτε

ἴω

ἴων

ἴωσαν or ἴόντων

INF. ἰέναι.

PART. ἰών, ἰούσα, ἰόν, G. ἰόντος.

#### Imperfect.

S. ἥειν

D. ἥειμεν, ἥμεν

P. ἥειμεν, ἥμεν

ἥεις, ἥεισθα

ἥειτον, ἥιτον

ἥειτε, ἥτε

ἥει, ἥειν

ἥείην, ἥτην

ἥεσαν

NOTE 1. Present. IND. The 2d pers. sing. εἷ, like εἷ from εἶμι, follows the analogy of the Middle. — The 3d pers. plur. ἴασι follows the analogy of τιθίσαι from τίθημι. (§ 117. N. 2.)

IMP. 2d pers. sing. εἷ is used only in composition, as ἔξι for ἔξει from ἔξιμι. (Compare § 117. N. 8.)

INF. ἰέναι comes from the imaginary IEΩ, IHMI, after the analogy of τιθίσαι from τίθω, τίθημι.

Imperfect. The forms ἥειν, ἥμυς, &c. follow the analogy of the Pluperfect Active.

NOTE 2. DIALECTS. Present. IND. 2d pers. sing. Epic ἴσθαι for ἴσῃ. (§ 84. N. 6.)

INF. Epic ἴμηναι or ἴμεν, without the connecting vowel ι. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic ἦν, ἦα, Epic ἦεν, ἦον. The Ionic forms are often used by the Attics. — 3d pers. sing. Ionic ἦι, Epic ἦι. — 3d pers. dual Epic ἦτον. — 1st pers. plur. Epic ἦομεν. — 3d pers. plur. Ionic ἦσαν, Epic ἦσαν, ἦσαν.

εἴσαι, see εἶκω.

ΕΠΩ (ΕΠΩ), say, A. εἶπα,

2 A. εἶπον, εἶπω, εἶποιμι,

εἶπέ, εἶπεῖν, εἶπών. (§§ 96.

18: 104. N. 1: 93. N. 2.)

From ΠΕΩ (which see),

Perf. εἶρηκα, Perf. Pass. εἶ-

ρημαι, A. Pass. εἶρήθη or

εἶρήθη, 3 F. εἰρήσομαι.

From εἶρω, F. ἐρέω ἐρῶ.

The epic poets have also

2 A. εἶπον (§ 80. N. 2.)

εἰργνῦμι or εἰργω (old εἶργω,

εἰργω), inclose, include, shut

in, F. εἶρξω, A. εἶρξα or

εἶρξα, Perf. Pass. εἶργμαι or

εἶργμαι or εἶργμαι. (§§ 96.

18, 9: 80. N. 5.)

εἶρω (ΕΡΩ), F. ἐρέω ἐρῶ. =

ΕΠΩ, which see. (§ 96.

18.)

εἵκω or ἵκω (εἶκω), liken,

compare, Imperf. ἤϊκον or

ἵκον. (§ 96. 14.)

εἶθω, see εἶθω.

εἰλῶ (rarely εἰλῶ), drive,

march, F. εἰλῶω or εἰλῶ, A.

ἤλασα, Perf. εἰλήλακα, Perf.

Pass. εἰλήλαμαι, later εἰλήλα-

σμαι, A. Pass. ἤλῃσθην, later

ἤλῃσθην. (§§ 96. N. 13: 95.

N. 1: 102. N. 2: 107. N. 1:

109. N. 1.)

ΕΛΕΤΘΩ (ΕΛΤΘΩ), F. Mid.

ελεύσομαι, 2 A. ἔλνθον com-

monly ἔλθον, ἔλθω, ἔλθοιμι,

ἔλθέ, ἔλθεῖν, ἔλθάν. 2 Perf.

εἰλήλυθα (rarely ἔλνθω), =

ἐρχομαι, which see. (§§ 96.

18: 26. 1: 93. N. 2.)

NOTE. Homer has 2 Perf. εἰλή-

λυθα, 1st pers. plur. εἰλήλουθαμεν

for εἰληλούθαμεν. (§§ 96. N. 14:

81: 91. N. 6.)

ἐλπω, cause to hope, give hope,

2 Perf. ἔολπα as Present, 2

Pluperf. ἐώλπειν as Imper-

fect. Mid. ἐλπομαι, cause

myself to hope, simply I

hope. (§ 80. N. 2, 3.)

ΕΛΩ, F. ἐλῶ (rare), 2. A.

εἶλον, ἐλω, ἐλοιμι, ἐλε, ἐλεῖν,

ἐλόν, 2 A. Mid. εἰλόμην

(Alexandrian εἰλάμην), =

αἰρέω, which see. (§§ 80.

N. 1: 85. N. 2.)

NOTE. It may be supposed that

ΕΛΩ was originally ΕΛΩ, of

which the 2 A. Mid. 3d. pers.

sing., without the connecting vowel,

would be Εἰλετο or Εἰλετο (like

βίβηστος for βίβηστος). The

form Εἰλετο was finally changed into

εἰλετο, he seized, which is found in

Homer. (§§ 1. N. 3: 92. N. 4.)

ΕΛΩ, see εἰλῶ.

ΕΝΕΙΚΩ (ΕΝΕΚΩ), A. ἤνεγ-

κα, Perf. ἐνήνοχα, Perf. Pass.

ἐνήνεγμαι, A. Pass. ἤνιχθην,

2 A. ἤνεγκον, = φέρω, which

see. (§ 96. 6: 104. N. 1:

93. N. 2: 81.)

ΕΝΕΘΩ, float, lie on, sit, 2

Perf. ἐνήνοθα. (§§ 96. 19:

81.)

ΕΝΕΚΩ, see ΕΝΕΙΚΩ.



ἐνέπω or ἐννέπω or ΕΝΙΠΩ or ΕΝΙΣΠΩ (ἐν, ΕΠΩ), F. ἐνισπήσω or ἐνίψω, 2 A. ἐνισπον, poetic, = ΕΠΩ, which see. (§ 96. 14, 16, 10.)

ἐνίπτω or ἐνίσσω (ΕΝΙΠΩ), chide, 2 A. ἐνείπτον and (as if from ΕΝΙΠΙΑΠΩ), ἡνίπαπον. (§ 96. 2, N. 1.)

ΕΝΙΣΠΩ, see ἐνέπω.

ἐννέπω, see ἐνέπω.

ἐννύμι (ΕΩ), put on, clothe, F. ἔσω, Perf. Pass. εἶμι or ἔσμαι, Pluperf. Pass. εἶμην or ἔσμην, A. Pass. ἔσθην, A. Mid. ἔεσάμην, poetic. (§§ 96. 9: 95. N. 1: 107. N. 1: 109. N. 1: 80. N. 2.)

ἐόλητο, see εἶλλω.

ἐπαυρέω or ἐπαυρέσκομαι (ἐπί, αὐρέω, αὐρίσκομαι), enjoy, F. Mid. ἐπαυρήσομαι, 2 A. ἐπηῦρον, ἐπάρω, ἐπαυρεῖν, 2 A. Mid. ἐπηυρόμην, ἐπαύρωμαι, ἐπαυρέσθαι and ἐπάρασθαι.

ἐπίσταμαι (ΕΠΙΣΤΑΩ, ΕΠΙΣΤΗΜΙ), understand, Imperf. ἡπισιτάμην, A. Pass. ἡπισιτήθην or ἐπισιτήθην, F. Mid. ἐπισιτήσομαι. (§§ 117: 80. N. 4.)

ΕΠΩ, see ΕΠΩ.

ἐπώ, am occupied with, am busy, Imperf. εἶπον, F. Mid. ἔφομαι, 2 A. ἔσπον, σπῶ, σπεῖν, σπών, 2 A. Mid. ἐσπόμην, σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος. Mid. ἔπομαι, follow. (§ 80. N. 1.)

The old poets have 2 A. Mid. Subj. ἔσπομαι, Inf. ἐσπέσθαι, Part. ἐσπόμενος.

NOTE. It seems that ἔπω was

originally ΣΕΠΩ, whence 2 A. ἴσισπον, syncopated ἴσπον. (Compare ὄς, οὔς, sus; ἵπομαι, sequor; ὄπης, super; ὑπό, sub; ἔ, ze; ἡμῖσι, semis; ἔζομαι or rather ἔΔΩ, sedeo; ἄλς, sal, salum.)

ἐράω (poetic ἔραμαι, inflected like ἴσταμαι), love, am in love with, A. Pass. ἡράσθην, A. Mid. ἡράσάμην (poetic) fell in love. (§§ 95. N. 1: 109. N. 1.)

ΕΡΓΩ or ἔρδω, see ῥέζω.

ἐρείπω (ΕΡΙΠΩ), demolish, throw down, ἔρειψω, ἤρειψα, ἤρειψάμην, 2 A. ἤριπον fell down, 2 Perf. ἐρήριπα have fallen down, Pluperf. Pass. 3d pers. sing. ἐρήριπτο. (§§ 96. 18: 81. N.)

ἐρέω, see ἔρομαι.

ἐριδαίνω (ΕΡΙΑΩ), quarrel, vie with, A. Mid. Inf. ἐριδήσασθαι. (§ 96. 7, 10.)

ἔρομαι (ΕΡΩ), Ionic εἶρομαι, Epic also ἐρέω, ask, inquire, F. Mid. ἐρήσομαι, 2 A. Mid. ἡρόμην, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρέσθαι, ἐρόμενος. (§ 96. 18, 10.)

The Present ἔρομαι is not Attic.

ἔρῳ (ΕΡΩ), go forth, go to perdition, F. ἐρῳήσω, A. ἡῤῥήσην. (§ 96. 6, 10.)

NOTE. From the simple Present comes the Homeric A. 3d pers. sing. ἔρει, in composition ἀτάερε, he caused to go forth, he hurried away. (§ 104. N. 6.)

ἐρυγγάνω or ἐρείγομαι (ΕΡΥΓΩ), eructate, 2 A. ἤρυγον. (§ 96. 7, 18.)

ἐρυθαίνω (ΕΡΘΩ), make red, F. ἐρυθήσω, A. ἡρύθησα, Perf. ἡρύθηκα. (§ 96. 7, 10.)

ἐρύκω or ἐρυκάνω or ἐρυκανάω, *impede, keep*, 2 A. (Epic) ἐρύκακον (as if from ΕΡΥΚΑΚΩ), *Inf.* ἐρύκακείν. (§§ 96. 7, 10: 89. N. 2.)

ἐρύω or εἰρύω, *draw*, ἐρύσω, Perf. Pass. εἰρύμαι, A. Mid. εἰρύσάμην. (§ 95. N. 2.) From ΕΙΡΥΜΙ, Pres. *Inf.* εἰρύμεναι, Pres. Pass. *Inf.* εἰρύσθαι or ἔρυσθαι, Imperf. Pass. 3d pers. sing. εἰρυτο or ἔρυτο, all Epic.

ἔρχομαι, *go, come*, Imperf. ἤρχόμην. From ΕΛΕΓΘΩ (which see), F. Mid. ἐλεύσομαι, 2 A. ἤλυθον commonly ἦλθον, ἔλθω, ἔλθοιμι, ἔλθέ, ἔλθεῖν, ἔλθάν, 2 P. ἐλήλυθα.

ΕΡΩ, see ἔρομαι, ἔρῶ.

ΕΣΘΕΩ, Perf. Pass. *Part.* ἐσθημένος or ἡσθημένος, η, ον, *clothed, dressed*.

ἐσθίω, poetic ἔσθω or ἔδω, *eat*, Perf. Pass. ἐδήδεσμαι, A. Pass. ἡδέσθην, 2 Perf. ἔδηδα (Epic). Pres. Pass. ἔδομαι, as F. Active, *shall eat*. From ΦΑΓΩ (which see), 2 A. ἔφαγον. (§§ 96. 10, 19, N. 8: 98. N. 2: 81: 107. N. 1: 109. N. 1.)

Homer has *Inf.* Act. ἔμμεναι (for ἰδέμεναι), and Perf. Pass. ἰδήσθαι. (§ 89. N. 1.)

ἔσπω (ΕΙΩΩ), used only in the *Imperat.* 2d pers. plur. ἔσπετε (poetic), = ΕΙΩΩ, which see. (§ 96. 14.)

εὐάδε, see ἀνδάνω.

εὐδω, *sleep*, Imperf. ηὔδον, F. εὐδήσω. (§ 96. 10.)

εὐρίσκω (ΕΤΡΩ), *find*, F. εὐρήσω, Perf. εὐρηκα, Perf. Pass. εὐρημαι, A. Pass. εὐρέσθην, 2 A. εὐρον, 2 A. Mid. εὐρόμην and, in writers not Attic, εὐράμην. (§§ 96. 8, 10: 95. N. 2: 85. N. 2.)

ἔχθω, *hate*, Perf. Pass. ἤχθημαι, F. Mid. ἐχθήσομαι, 2 A. Mid. ἤχθόμην. Pres. Pass. ἐχθάρομαι (later ἔχθομαι), used chiefly in the compound ἀπεχθάνομαι, *am hated*. (§ 96. 10, 7.)

ἔχω (ΕΧΩ), *have*, Imperf. εἶχον, F. ἔξω, 2 A. ἔσχον, σχῶ, σχοίην, σχεῖν, σχών, 2 A. Mid. ἐσχόμην, σχῶμαι, σχοίμην, σχοῦ, σχέσθαι, σχόμενος. (§§ 14. N. 5: 80. N. 1: 87. N. 2.) From ΣΧΕΩ, ΣΧΗΜΙ, 2 A. *Imperat.* οχέε. (§ 117. N. 11.)

The forms σχήσω, ἰσχηκα, ἰσχημαι, ἰσχίθεα, which commonly are subjoined to ἔχω, in strictness belong to ἰσχω, which see.

NOTE 1. Homer has a 2 Perf. ἰχων (Il. 2, 218), formed as follows: ἔχω, ΟΧΩ (§ 96. 19), ὄχα, ὄχωχα, ὄχωνκα contrary to the rule (§ 14. 3).

NOTE 2. It would seem that the original form of ἔχω was ΣΕΧΩ, whence 2 A. ἰσυχον, syncopated ἰσχον. (Compare ἰτα.)

ἔψω (rarely ἐψέω), *cook, boil*, F. ἐψήσω, A. ἐψησα. (§ 96. 10.)

ΕΩ, *am*, see εἰμί.

ἔνω, *put on*, see ἐννυμι.

ἔνω, *send*, see ἔνημι.

ἔνω, *place, cause to sit, set*, A. εἴσα, Perf. Mid. ἤμαι sit, Pluperf. Mid. ἤμην sat, F. Mid. εἴσομαι, A. Mid. εἰνάμην. (§ 80. N. 1.)

The Perfect and Pluperfect Middle are inflected as follows :

Perfect Middle.

IND. S.	ἦμαι ἦσαι ἦται, ἦσται	D.	ἦμεθον ἦσθον ἦσθων	P.	ἦμεθα ἦσθε ἦνται
---------	-----------------------------	----	--------------------------	----	------------------------

SUBJ. ὦμαι, used only in the compound κάθημαι, which see.

OPT. οἶμην, only in the compound κάθημαι.

IMP. S.	ἦσο ἦσθω	D.	ἦσθον ἦσθων	P.	ἦσθε ἦσθωσαν
---------	-------------	----	----------------	----	-----------------

INF. ἦσθαι.

PART. ἦμερος, η, ον, (§ 93. N. 1.)

Pluperfect Middle.

S.	ἦμην ἦσο ἦτο, ἦστο	D.	ἦμεθον ἦσθον ἦσθην	P.	ἦμεθα ἦσθε ἦντο
----	--------------------------	----	--------------------------	----	-----------------------

NOTE 1. For the forms ἦσται, ἦστε, see above (§ 107. N. 1.)

NOTE 2. For ἦνται, ἦντε, the Ionic has ἴνται, ἴντε. (§ 91. N. 2.)

ἔονται, see ἔημι.

Z.

ζάω, live, ζήσω, ἔξω, ἔξηκα, ζήσομαι. (§ 116. N. 2.)  
From ZHMI, Imperat. ζήθι (sometimes ζῆ), Imperf. ἔξην. (§ 117. N. 8.)

ζεύγνυμι (ΖΓΓΩ), yoke, F. ζεύξω, A. ἔξεντα, Perf. Pass. ἔξευγμαι, A. Pass. ἔξεύχθην, 2 A. Pass. ἔξύγην. (§ 96. 18, 9.)

ζώννυμι (ΖΩΩ), gird, F. ζώσω, A. ἔωσα, Perf. ἔωκα, Perf. Pass. ἔωσομαι, A. Pass. ἔώσθην (§§ 96. 9 : 107. N. 1 : 109. N. 1.)

H.

ἦμαι, see ἔω, place.

ἦμι, say. The Imperfect ἦν, ἦ, is used chiefly in the formulas

ἦν δ' ἐγώ, said I; ἦ δ' ὅς, said he.

ἠμύνω, bend down, regular. Homer has Perf. 3d pers. sing. ἔμνημυκε (in composition ὑπεμνημυκε) for ἤμυκε. (§ 81.)

Θ.

ΘΑΝΩ, see θνήσκω.

θάομαι and θηέομαι, admire, F. Mid. θήσομαι, A. Mid. ἐθησάμην and ἐθησάμην. (§ 96. 18, 10.)

θάπτω (ΘΑΦΩ), bury, θάψω, ἔθαψα, τέθαμμαι, 2 A. Pass. ἐτάφην. (§§ 96. 2 : 14. 3.)

ΘΑΦΩ, am astonished, 2 A. ἔταφον, 2 Perf. τέθηκα (contrary to § 14. 3) synonymous with the Present. (§ 96. 18.)

ΘΑΩ, suckle, suck, A. Mid.



ἐθυσάμην. Pres. Mid. Inf. θῆσθαι (contracted from θάσσεσθαι, § 23. N. 1).

θίλω, see ἐθίλω.

ΘΕΡΩ, warm, F. Mid. θέρσομαι, 2 A. Pass. ἐθέρην. Mid. θέρομαι, warm myself. (§ 103. N. 1.)

θίω (ΘΕΤΩ), run, F. Mid. θεύσομαι, θενσοῦμαι. (§§ 96. N. 12: 114. N. 1.)

θίω, put, see τίθημι.

θιέομαι, see θάομαι.

θιγγάνω (ΘΙΓΩ), touch, F. Mid. θιζομαι, 2 A. ἐθιγον, θιγεῖν, θιγών. (§ 96. 7.)

θνήσκω (ΘΑΝΩ), die, Perf. τέθνηκα am dead, 2 A. ἐθάνον, 2 Perf. τέθραα, τεθναίην, τέθρααθι, τεθράναι, τεθνεώς (Epic τεθνηώς or τεθρευώς), F. Mid. θανοῦμαι. From ΤΕΘΝΗΚΩ, F. τεθνήξω, τεθνήξομαι. (§§ 96. 17, 8, 11: 91. N. 7: 99. N.)

ἵημι and ἰέω (ΕΩ), send, Imperf. ἵην or ἰοῦν, F. ἵσω, A. ἦκα, Perf. εἶκα, Perf. Pass. εἶμαι, A. Pass. ἐθην or εἰθην, 2 A. ἦν (not used in the sing. of the Ind.), ᾧ, εἶην, ἐθι or ἐς, εἶναι, εἶς, 2 A. Mid. ἐμην or εἰμην, ᾧμαι, εἰμην, ἔσο or οὐ, ἔσθαι, ἔμενος. (§§ 96. 1: 104. N. 2: 80. N. 1: 95. N. 2: 117. N. 11, 13.)

The Present and Imperfect, and the Second Aorist Active and Middle are inflected as follows:

### Present Active.

IND. S.	ἵημι
	ἵης
	ἵησι(ν)
D.	ἵεμεν
	ἵετον
	ἵετον
P.	ἵεμεν
	ἵετε
	ἵέσσι(ν), ἵᾶσι(ν)

### Present Passive and Middle.

S.	ἵεμαι
	ἵεσαι, ἵη
	ἵεσθαι
D.	ἵεμεθον
	ἵεσθον
	ἵεσθον
P.	ἵεμεθα
	ἵεσθε
	ἵεσθαι

ΘΟΡΩ, see θρώσσω.

ΘΡΕΦΩ, see τρέφω.

ΘΡΕΧΩ, see τρέχω.

θρύπτω (ΘΡΥΠΩ), crumble, θρύψω, ἐθρύψα, 2 A. Pass. ἐθρύφην. (§§ 96. 2: 14. 3.)

θρώσσω (ΘΟΡΩ), leap, spring, 2 A. ἐθορον, F. Mid. θοροῦμαι. (§ 96. 17, 18.)

ΘΥΦΩ, see τύφω.

θύω, sacrifice, θύσω, ἐθύσα, τέθυκα, ἐτύθην. (§§ 95. N. 2: 14. N. 3.)

### I.

ιδρύω, locate, ύσω, υσα, υκα, υμαι, A. Pass. ιδρύθην and ιδρύνθην. (§ 95. 5.)

ΙΔΩ, see ΕΙΔΩ.

ἰέω, see ἵημι.

ἰζω and ἰζάνω (ΕΔΩ), seat, sit, F. ἴσω and ἰῶ, A. ἴσα, F. Mid. ἰζήσομαι. (§§ 96. 16, 4, 7, 10: 102. N. 1.)



SUBJ. ἰῶ, like τιθῶ from  
τιθῆμι.

OPT. ἰείην, like τιθείην.

IMP. *S.* ἴεθι, ἴέτω, *D.* ἴε-  
τόν, ἴέτων, *P.* ἴετε,  
ἴέτωσαν.

INF. ἰέναι.

PART. ἰείς, ἴσσα, ἔν.

Imperfect Active.

*S.* ἴην, ἴης, ἴη, *D.* ἴμεν,  
ἴετον, ἴετην, *P.* ἴμεν,  
ἴετε, ἴεσαν.

Second Aorist Active.

IND. *S.* ἦν  
ἦς  
ἦ

*D.* ἔμεν, εἴμεν  
ἔετον, εἴετον  
εἴτην, εἴτην

*P.* ἔμεν, εἴμεν  
ἔτε, εἴτε  
ἔσαν, εἴσαν

SUBJ. ᾶ, inflected like the  
Present.

OPT. εἶην, like the Pres-  
ent.

IMP. ἔθι, like the Present.

INF. εἶναι.

PART. εἶς, εἴσα, ἔν.

SUBJ. ἰῶμαι, like τιθῶμαι.

OPT. ἰείμην, like τιθείμην.

IMP. *S.* ἴεσο or ἴου, ἴεσθω,  
*D.* ἴεσθον, ἴεσθων, *P.* ἴεσθε,  
ἴεσθωσαν.

INF. ἴεσθαι.

PART. ἰέμενος, ἡ, ον.

Imperf. Passive and Middle.

*S.* ἰέμην, ἴεσο or ἴου, ἴετο,  
*D.* ἰέμεθον, ἴεσθον, ἴεσθην,  
*P.* ἰέμεθα, ἴεσθε, ἴετο.

Second Aorist Middle.

*S.* ἔμην, εἴμην  
ἔσο  
ἔτο, εἴτο

*D.* ἔμεθον, εἴμεθον  
ἔσθον, εἴσθον  
ἔσθην, εἴσθην

*P.* ἔμεθα, εἴμεθα  
ἔσθε, εἴσθε  
ἔτο, εἴτο

SUBJ. ᾶμαι, inflected like the  
Present.

OPT. εἴμην, like the Present.

IMP. ἔσο, like the Present.

INF. ἔσθαι.

PART. ἔμενος, ἡ, ον.

NOTE 1. The Present Ind. 3d pers. plur. ἴασι is contracted from ἴασσι. (§ 117. N. 2.)

NOTE 2. For Imperf. Act. ἴην, there occurs a form ἴυν, found only in composition.

NOTE 3. Homer has F. ἴσω, A. ἴσα, ἴησα. (§§ 95. N. 2 : 80. N. 3.)

NOTE 4. The form ἴωνται for Perf. Pass. 3d pers. plur. εἴνται, is obtained as follows: 'ΕΩ, 'ΟΩ, ᾶμαι, ἴωμαι, ἴωνται. (§§ 96. 19 : 80. N. 3.) See ἀφίημι.

ἰκνέομαι and ἰκάνω and ἰκω, *come*, Perf. ἰγμαι, F. Mid. ἴσομαι, 2 A. Mid. ἰκόμην. (§ 96. 5, 10, 7.)

NOTE. Homer has A. Act. 3d pers. plur. ἴον for ἴξαν. (§ 85. N. 2.)

ἸΛΗΜΙ (ἸΛΛΩ), *am propitious*, Imperat. ἰλαθι or ἰληθι, Perf. (as Present) Subj. ἰλήκω, Opt. ἰλήκοιμι, F. Mid. ἰλάσομαι, A. Mid. ἰλασάμην. Mid. ἰλάσκομαι (rarely ἰλάομαι), *propitiate*. (§§ 96. 8: 95. N. 2.)

ἵπταμαι (ΠΤΑΩ, ἸΠΤΗΜΙ), F. Mid. πτήσομαι, 2 A. ἔπιτην, 2 A. Mid. ἐπτάμην, = πέτομαι, which see. (§ 96. 1.)

ἴσχω, see εἶσχω.

ἵστημι (ΣΤΑΩ), *place, cause to stand*, F. στήσω, A. ἵστησα, Perf. ἕστηκα *stand*, later ἕστακα *have placed*, Pluperf. ἕστηκεν or εἰστήκειν *was standing*, Perf. Pass. ἕσταμαι, A. Pass. ἕσταθην, 2 Perf. ἕσταται *stand*, ἕστω, ἕσταλην, ἕσταθι, ἕσταναι, ἕστώς, 2 A. ἕστην *stood*, στώ, σταῖην, στήθι, στήναι, στάς. Mid. ἵσταμαι, *cause myself to stand, stand*, (§§ 96. 1: 117: 77. N. 2: 91. N. 7: 95. N. 2.)

NOTE. The augment of the Perfect and Pluperfect, in this verb, takes the rough breathing.

ἰσχανάω and ἰσχάνω, = ἴσχω, which see. (§ 96. 7, 10.)

ἰσχνέομαι, = ἴσχομαι. (§ 96. 5, 10.)

ἴσχω (ἔχω), *take hold of, hold, restrain*, F. σχίσσω, Perf. ἔσχηκα, Perf. Pass. ἔσχημαι, A. ἔσχεθην, F. Mid. σχήσο-

μαι, 2 A. ἴσχω. Mid. ἴσχομαι, *restrain myself*. (§§ 96. 1, 10: 95. 2.)

ἼΩ, see εἶμι, go.

K.

ΚΑΛΩ, see καίνομαι.

καθεζομαι (κατά, ἕζομαι), *sit down*, Imperf. ἐκαθεζόμην, A. Pass. ἐκαθίσθην (later), 2 F. Mid. καθιδοῦμαι. (§§ 14. 1: 82. N. 1.)

καθεύδω (κατά, εὐδω), *sleep*, Imperf. καθευῖδον or καθευδόν or ἐκαθευδόν, F. καθευδήσω. (§§ 14. 1: 82. N. 2.)

κάθηναι (κατά, ἦμαι), *sit down*, Subj. κάθωμαι, Opt. καθοίμην, Imperat. κάθησο (later κάθου), Inf. καθῆσθαι, Part. καθήμενος, Pluperf. Mid. καθήμεν or ἐκαθήμεν *sat down*. (§§ 14. 1: 82. N. 3.)

καθίζω and καθιζάνω (κατά, ἕζω, ἕζανω), *seat, cause to sit down, sit down*, Imperf. ἐκάθειζον, F. καθίστω or καθιῶ, A. ἐκάθισα, Perf. κακάθικα, F. Mid. καθιζήσομαι. (§§ 14. 1: 82. N. 1.)

καίνομαι, *surpass, excel*, Imperf. ἐκαίνυμην, Perf. Pass. (from ΚΑΛΩ), κέκασμαι or κέκαδμαι. (§ 107. N. 5.)

καίω or κᾶω, *burn*, A. (Epic) ἐκη or ἐκτω or ἐκεια, 2 A. Pass. ἐκάην. From ΚΑΤΩ, F. καύσω, A. ἐκανσα, Perf. Pass. ἐκάνυμαι, A. Pass. ἐκάνυθην. (§§ 96. 18: 104. N. 1.)

καλέω (ΚΑΛΩ), *call*, F. καλέσω or καλῶ, A. ἐκάλεσα, Perf. κέκληκα, Perf. Pass. κέκλημαι, Opt. κεκλήμην, Inf. κεκλή-

σθαι, *Part.* κελημένος, A. Pass. ἐκλήθην. (§§ 96. 10, 17: 95. N. 1: 91. 5: 102. N. 2.)

κάμνω (ΚΑΜΩ), *labor, am weary*, Perf. κέκμηκα, 2 A. ἔκαμον, F. Mid. καμῶμαι. (§ 96. 5, 17.)

κατάγνυμι (κατά, ἄγνυμι), *break down, break to pieces*, F. κατάξω (also κατεάξω, with

the augment of the Aor. Ind.), A. κατέαξα, *Part.* κατεάξας with the augment of the Indicative, 2 Perf κατέαγα *am broken to pieces*, 2 A. Pass. κατεάγην.

NOTE. For Aor. Opt. 2d pers. sing. κατάξαις, Hesiod (Op. et D. 692) has κανάξας (see ἄγνυμι).

κανάξαις, see the preceding. ΚΑΤΩ, see καίω.

κείμαι (κέω, κείω, ΚΕΙΜΙ), *lie down, recline*, κέωμαι, κεοίμην, κείσο, κείσθαι, κείμενος, Imperf. ἐκείμην, F. Mid. κείσομαι. (§§ 96. 18: 117.)

The Present and Imperfect are inflected as follows :

#### Present.

IND. S. κείμαι	D. κείμεθον	P. κείμεθα
κείσαι	κείσθον	κείσθε
κείται	κείσθον	κείνται

SUBJ. κέωμαι, like τύπτωμαι.

OPT. κεοίμην, like τυπτοίμην.

IMP. S. κείσο	D. κείσθον	P. κείσθε
κείσθω	κείσθων	κείσθωσαν

INF. κείσθαι.

PART. κείμενος, η, ον.

#### Imperfect.

S. ἐκείμην	D. ἐκείμεθον	P. ἐκείμεθα
ἔκεισο	ἔκεισθον	ἔκεισθε
ἔκειτο	ἔκεισθην	ἔκειντο

NOTE. The Present κείω or κίω has the signification of the Future, *shall lie down* ; also, *desire to lie down*.

κέλομαι, *command*, F. Mid. κελήσομαι, A. Mid. ἐκελησάμην, 2 A. Mid. ἐκεκλόμην for ἐκεκλόμην. (§§ 96. 10: 78. N. 2: 26. 1.)

κεντέω, *prick*, regular. From ΚΕΝΤΩ, A. Inf. κένσαι. (§§ 96. 10: 12. N. 4.)

κεράννυμι (poetic κεράω), *mix*, F. κεράσω, A. ἐκέρασα, Perf.

κέκρακα, Perf. Pass. κέκραμαι or κέκερασμαι, A. Pass. ἐκράσθην or ἐκεράσθην. (§§ 96. 9: 26. 1: 107. N. 1: 109. N. 1.)

For Aor. Act. Inf. κερᾶσαι, Homer has κερῆσαι.

κερδαίρω (ΚΕΡΔΩ), *gain*, F. κερδανῶ (in writers not Attic κερδήσω), A. ἐκέρδανα (not

Attic ἐκέρδησα), Perf. κεκέρ-  
δακα or κεκέρδηκα. (§ 96.  
7, 10.)

κῆώ, see κῆμαι.

κῆδω (ΚΑΔΩ), trouble, vex,  
worry, F. Mid. κεκαδήσομαι,  
A. Mid. Imperat. 2d. pers.  
sing. κήδεσαι, 2 Perf. κέκηδα  
am anxious. Mid. κήδομαι,  
am anxious about, care for.  
(§§ 96. 18, 10, 11: 95. N. 2.)

κίδνημι, Mid. κίδναμαι, = σκί-  
δνημι; -αμαι.

κικλήσκω (ΚΑΛΩ), = καλέω.  
(§ 96. 17, 1, 8.)

κίρννημι and κίρνάω), = κεράν-  
νυμι. (§ 96. 16, 6.)

κίχάνω (ΚΙΧΩ), reach, find, F.  
Mid. κιχήσομαι, A. Mid. ἐκι-  
χῆσάμην, 2 A. ἐκίχον. From  
ΚΙΧΗΜΙ, 2 A. ἐκίχην, Subj.  
κίχῶ (Epic κιχείω), Opt. κι-  
χέην, Inf. κιχῆναι, Part. κι-  
χείς. 2 A. Mid. Part. κιχῆ-  
μενος. (§§ 96. 7, 10. 117.  
N. 17, 15.)

κίχομαι (χράω), lend, the rest  
from κράω, which see. (§ 96.  
1.)

κίω, go, Imperf. ἔκιοι.

κλάζω (ΚΛΑΓΩ), clang, F.  
κλάγξω, A. ἐκλαγξα, 2 A. ἔ-  
κλαγον, 2 Perf. κέκληγα or κέ-  
κλαγγα. From κεκλήγω, Pres.  
Part. κεκλήγων. (§ 96. 4,  
6, 18, 11.)

κλαίω or κλάω, weep, F. κλαιήσω  
or κλαήσω. From ΚΛΑΓΩ,  
A. ἔκλανσα, F. Mid. κλαύσο-  
μαι, κλανσοῦμαι. (§ 96. 10:  
114. N. 1.)

κλάω, break, κλάσω, ἔκλασα, κέ-  
κλακα, κέκλασμαι, ἐκλάσθην.  
From ΚΛΗΜΙ, 2 A. Part.

κλάς. (§§ 95. N. 1: 107.  
N. 1: 109. N. 1: 117.)

κλύω, hear, Imperf. ἐκλυον syn-  
onymous with the Aorist.  
From ΚΛΥΜΙ, 2 A. Imperat.  
κλύθι and κέκλυθι, 2 A. Mid.  
Part. κλύμενος as adjective,  
celebrated, famous. (§§ 78.  
N. 2: 117. N. 10.)

ΚΜΑΩ, see κάμνω.

κορέννυμι (ΚΟΡΩ), satiate, F.  
κορέσω, A. ἐκόρεσα, Perf.  
κεκόρηκα, Perf. Pass. κεκόρε-  
σμαι (Ionic κεκόρημαι), A.  
Pass. ἐκορέσθην. (§§ 96.  
10, 9: 95. N. 2: 107. N. 1:  
109. N. 1.)

κράζω (ΚΡΑΓΩ), cry, F. κρούζω,  
F. Mid. κρούσομαι, 2 Perf.  
κέκρουγα synonymous with  
the Present. From ΚΕ-  
ΚΡΑΓΩ, F. Mid. κερρά-  
ζομαι, A. (later) ἐκέκρουξα.  
(§ 96. 4, 11.)

NOTE. Forms without the con-  
necting vowel, 2 Perf. 1st pers.  
plur. κέκρουγαί, Imperat. 2d pers.  
sing. κέρραχθι, 2 Pluperf. 1st pers.  
plur. ἐκέκρουγαί. (§ 91. N. 6.)

κρέμαμαι (κρεμῶ, ΚΡΕΜΗΜΙ),  
suspend myself, hang, Subj.  
κρεμώμαι, Opt. κρεμώμην or  
κρεμοίμην, F. Mid. κρεμήσο-  
μαι. (§ 117.)

κρεμάννυμι (later κρεμῶ), sus-  
pend, hang, F. κρεμάσω or  
κρεμῶ, A. ἐκρέμασα, A. Pass.  
ἐκρεμάσθην. (§§ 96. 9: 95.  
N. 1: 102. N. 2: 109. N. 1.)

κρήννημι, κρήνναμαι, Imperf  
ἐκρηννῆμην, = preceding.  
(§ 96. 6: 117.)

κτῶμαι, possess, Perf. Mid. κέ-  
κτημαι and ἔκτημαι, Subj. κέ-



πτόμαι, *Opt.* κεκτήμην and κεκτώμην (*Ionic* κεκτεώμην), *Infin.* κεκτῆσθαι, *Part.* κεκτημένος, *F. Mid.* κτήσομαι, *A. Mid.* ἐκτῆσάμην, (§§ 76. N. 3: 91. N. 3.)

κτείνω and κτείνῃμι (*KTENΩ*, *KTANΩ*), *kill*, *F.* κτεῖν, *A.* ἐκτεῖνα, *Perf.* ἐκταξα and ἐκτόνηκα, *Perf. Pass.* ἐκταμαι, *A. Pass.* ἐκτάσθην (sometimes ἐκτάνθην), 2 *A.* ἐκτανον, 2 *Perf.* ἐκτονύ. From *KTIMH*, 2 *A.* ἐκτῖν, κτῖν, κταῖν, κτάσθαι, κτάμενος, (§§ 96. 5, 19, 18, 16, 9, 13: 117. N. 10.)

Homer has also *F.* κταίω, κταίνομαι.

*KTIΩ*, *KTIMI*, *build*, 2 *A.* *Mid.* *Part.* κτιμένος, *η*, or, *built*. (§§ 117. N. 14.)

κυτιπέω (*KTTIΩ*), *make noise*, *thunder*, ἦσω, ἦσα, ἦκα, ἦμαι, ἦθην, 2 *A.* ἐκυτιπὼν. (§ 96. 10.)

κυνέω (*KTYΩ*), *kiss*, *F.* κύσω, *A.* ἐκνυσα. The compound προσκυνέω, *prostrate myself*, *adore*, is generally regular, as *F.* προσκυνήσω. (§§ 96. 5, 10: 95. N. 1.)

κύω or κνέω or κύνυκω, *conceive*, *to be pregnant*, *F.* κυήσω, *A.* ἐκύνησα, *A. Mid.* ἐκυνησάμην, *poetic* ἐκῦσάμην. (§ 96. 10, 8.)

*LABΩ*, see λαμβάνω.

λαγχάνω (*LAXΩ*), *receive by lot*, *obtain*, *F. Mid.* λήξομαι (*Ionic* λάξομαι), 2 *A.* ἐλαχον, *Perf.* εἴληχα and λέλογχα.

(§§ 96. 7, 18, 19, 6: 76. N. 1.)

*LATHΩ*, see λανθάνω.

*LAKΩ*, see λάσκω. λαμβάνω (*LABΩ*), *receive*, *take*, *Perf.* εἴληφα, *Perf. Pass.* εἴλημαι, *A. Pass.* εἴληφθην, *F. Mid.* λήψομαι, 2 *A.* ἐλαβον, 2 *A. Mid.* ἐλαβόμην. (§§ 96. 7, 18: 76. N. 1.)

From *LAMBΩ*, the *Ionic* has *Perf. Pass.* λίσταμαι, *A. Pass.* λίστασθην, *F. Mid.* λίσσομαι. It has also *Perf.* λίστασθαι. (§§ 96. 6, 10: 107. N. 4.)

λανθάνω (*LATHΩ*; λήθω), *am hid*, *escape notice*, *Perf. Pass.* λέληθαι (in Homer λέλασμαι), *F. Mid.* λήσομαι, 2 *A.* ἐλαθον, 2 *Perf.* ἐλέθη, 2 *A. Mid.* ἐλαθόμην. *Mid.* λανθάρομαι (sometimes λήθομαι), *forget*. (§ 96. 7, 18.)

λάσκω (*LAKΩ*), *talk*, *gabble*, *A.* ἐλάκησα, *F. Mid.* λήκησομαι, 2 *A.* ἐλακον, 2 *Perf.* ἐέλακα (*Ionic* ἐέληκα), 2 *A. Mid.* (Epic) ἐελακόμην. (§§ 96. 14, 10: 78. N. 2.)

λαύω, ἐλαυον or ἤλαυον, *laud*, *used only in the compound* ἀπολαύω, which see. (§ 78. N. 1.)

*LAXΩ*, see λαγχάνω.

λέγω, *collect*, *ξω*, *ξα*, *Perf.* εἴλοχα, *Perf. Pass.* εἴλεγμαι, 2 *A. Pass.* ἐλέγην. (§§ 76. N. 1: 98. N. 2) λέγω, *say*, is regular.

NOTE. Forms without the connecting vowel, 2 *A. Mid.* ἐλίγμην, 3d pers. sing. λίγιστο, for ἐλιγμένον, ἐλίγιτο. (§§ 92. N. 4: 7.)

*LEXΩ*, *cause to lie down*, *ξω*, *ξα*, *A. Mid.* ἐξέξμην *lay down*,

*Imperat.* (in Homer) λέξο,  
*Inf.* λέξασθαι, 2 A. Mid.  
ἐλέγμην *lay down*, 3d pers.  
sing. λέκτο, *Imperat.* λέξο.  
(§§ 88. N. 3: 92. N. 4: 9.  
1: 7.)

ΛΙΒΩ, see λαμβάνω.

λιδάω or λιδω, *cause to for-*  
*get*, F. λίσω, 2 A. (Epic)  
λελαθον, 2 A. Mid. (Epic)  
λελαθόμεν. (§§ 96. 7: 78.  
N. 2) See also λανθάω.

ληκίω, Ionic, = λάσκω, which  
see.

ΛΙΧΩ, see λυχνώνω.

λουω (old λύω, λοέω), *wash*,  
*bathe*, λούσαι, λουσα, λελουκα,  
λελουμαι. Mid. λούμαι, com-  
monly λούμαι, *wash myself*,  
*bathe*. (§ 96. 18, 10.)

The Present and Imper-  
fect commonly drop the con-  
necting vowels ο and ε.  
E. g. Pres. λούμεν for λούο-  
μεν, λούται for λούεται, λούν-  
ται for λούονται, λούσθαι for  
λούεσθαι, Imperf. ἐλουγ for  
ἐλοουν, ἐλούτο for ἐλούετο.

λύω, *loose*, *solve*, λῦσω, ἐλύσα,  
λέλυκα, λέλυμαι, ἐλύθην. (§ 95.  
N. 2.)

From ΑΥΜΙ, 2 A. Mid. (Epic)  
3d pers. sing. λύτο as Passive. —  
For the Perf. Pass. Opt. 3d pers.  
sing. λαιῦτα, see above (§ 91. N.  
4.)

# M

ΜΙΘΩ, see μανθάνω.

μυιμάω, see μάω.

μυίωμαι (μύω), *feel*, *touch*,  
*handle*, F. Mid. μάσσομαι, A.  
Mid. έμασάμην. (§§ 96. 18:  
95. N. 1.)

ΜΑΚΩ, see μηχανόμαι.

μανθάνω (ΜΑΘΩ), *learn*, un-

*derstand*, Perf. μεμάθηκα,  
F. Mid. μαθήσομαι, 2 A.  
έμαθον, 2 F. Doric μαθεῖμαι  
contracted from μαθέομαι.  
(§§ 96. 7, 10: 114. N. 2:  
23. N. 1.)

μάραμαι, *fight*, Opt. μαραι-  
μην or μαροίμην, Imperf.  
έμαράμην, inflected like  
ίσταμαι.

μάρπτω (ΜΑΡΠΩ), *take hold*  
*of*, *seize*, F. μάρψω, A.  
έμαρψα, 2 A. έμαρπον (also  
έμαπον, without the φ). 2  
Perf. μέμαρπα. (§ 96. 2.)

μάχομαι (Ionic μαχέομαι), *fight*,  
*combat*, Perf. Mid. μεμίκη-  
μαι, F. Mid. μαχίσσομαι (Epic  
μαχήσομαι), A. Mid. έμαχε-  
σάμην, 2 F. Mid. μαχοῦμαι.  
(§§ 96. 10: 95. N. 2: 114.  
N. 2.)

μάω and μαιμάω, *desire*, *am*  
*eager*, *strive*, *feel a strong*  
*impulse*, 2 Perf. μέυαα sy-  
nonymous with the Present.  
Mid. μάομαι, *desire*, *seek*,  
*Imperat.* μύετο, *Inf.* μύεσθαι.  
(§§ 96. N. 2: 116. N. 7.)

The 2 Perf. μέμνα is inflected,  
as far as it goes, like βίβνα. (§ 91.  
N. 7.)

μεθύω (μεθύω), *make drunk*,  
*intoxicate*, F. μεθύσω, A.  
έμέθυσα, A. Pass. έμεθύσθην.  
Mid. μεθύσκομαι, *am intoxi-*  
*cated*. (§§ 96. 8: 95. N. 1.)  
μεθύω, *am intoxicated*, equiva-  
lent to the Middle of the  
preceding.

ΜΕΙΡΩ (ΜΕΡΩ), *divide*, *share*,  
Perf. Pass. 3d pers. sing.  
έμαρται *it is fated*, Part.  
είσαρμένος *fated*, *destined*,

Pluperf. Pass. 3d pers. sing. *ἔμαρτο* it was fated, 2 A. *ἔμμορον* I obtained, 2 Perf. *ἔμμορα* have obtained. Mid. *μείρομαι*, receive a share, obtain. (§§ 96. 18, 19: 76. N. 1: 79. N. 3.)

The augment *μ* of the Perf. and Pluperf. Pass. takes the rough breathing.

The forms *μυρόσθαι*, *μυρομένος* are sometimes used for *ἵμασθαι*, *ἱμαμένος*. (§ 96. 13.)

*μέλλω*, am about to be or do any thing, shall, F. *μελλήσω*, A. *ἐμέλλησα*. (§ 96. 10.)

*μέλω*, am a concern to, F. *μελήσω*, A. *ἐμέλησα*, 2 Perf. (Epic) *μέμηλα*. (§ 96. 10, 18.)

The epic poets have Perf. Pass. 3d pers. sing. *μίμβλισται* for *μικίλισται*. (§ 26. N.)

*μένω* and *μῖνω*, remain, F. *μενώ*, A. *ἔμεινα*, Perf. *μεμνήκα*. (§§ 96. 1, 10: 26. 1.)

*MENΩ* (not to be confounded with the preceding), intend, purpose, 2 Perf. *μέμονα* synonymous with the Present. (§ 96. 19.)

*μηκάομαι* (*MAKΩ*), bleat, 2 A. *ἔμακον*, 2 Perf. *μέμηκα*. From *μεμήκω*, Imperf. *ἐμέμηκον*. (§ 96. 18, 10, 11.)

*μιαίνω*, stain, regular. Homer (Il. 4, 146) has A. Pass. 3d pers. plur. *μιάνθην* for *μιάνθην* for *ἐμιάνθησαν*. (§ 92. N. 1.)

*μίγνυμι* and *μίσγω* (*MITΩ*), mix, F. *μίξω*, A. *ἔμιξα*, Perf. Pass. *μέμιγμα*, A. Pass. *ἐμίχθην*, 2 A. Pass. *ἐμίχην*. (§ 96. 9, 14.)

NOTE. Form without the connecting vowel 2 A. Mid. 3d pers. sing. *ἱμικτο* or *μικτο* for *ἱμίσκτο*. (§§ 91. N. 4: 7.)

*μυμνήσκω* (*MNANΩ*), cause to remember, remind, F. *μνήσω*, A. *ἔμνησα*, Perf. Mid. *μεμνημαι* remember, Subj. *μεμνώμαι*, Opt. *μεμνήμην* or *μεμνώμην* or *μεμνοίμην* (Ionic *μεμνεώμην*), Imp. *μἐμνησο*, Inf. *μεμνήσθαι*, Part. *μεμνημένος*, A. Pass. *ἐμνήσθην*, 3 F. *μεμνήσομαι*, F. Mid. *μνήσομαι*, A. Mid. *ἐμνήσάμην*. Mid. *μυμνήσκομαι*, remind myself, remember. (§§ 96. 1, 8: 91. N. 3: 109. N. 1.)

*μῖνω*, see *μένω*.

*MNANΩ*, see *μυμνήσκω*.

*MOANΩ*, see *βλώσκω*.

*μυχάομαι* (*MTKΩ*), bellow, ἔσομαι, ἡσάμην, 2 A. *ἔμυκον*, 2 Perf. *μέμυκα*. (§ 96. 10.)

N.

*ναίω* (*NAΩ*), dwell, A. *ἔνασα* caused to dwell, placed, Perf. Pass. *νένασμαι*, A. Pass. *ἐνάσθην*, F. Mid. *νάσομαι*, A. Mid. *ἐνασάμην*. (§§ 96. 18: 95. N. 1: 107. N. 1: 109. N. 1.)

*νάσσω*, pack closely, stuff, F. *νάξω*, A. *ἐνάξα*, Perf. Pass. *νένασμαι*. (§ 96. N. 4.)

*NAΩ*, see *ναίω*.

*νέμω*, distribute, F. *νεμῶ* or *νεμήσω*, A. *ἐνείμα*, Perf. Pass. *νενέμηκα*, Perf. Pass. *νενέμημαι*, A. Pass. *ἐνεμήθην* or *ἐνεμέθην*. (§§ 96. 10: 95. N. 2.)

*νέω* (*NETΩ*), swim, A. *ἐνευσα*, Perf. *νένευκα*, F. Mid. *νεύσο-*



μαι, νενσοῦμαι. (§§ 96. N. 12: 114. N. 1.)

νίω or νίπτω (NIBΩ), *wash*, νίψω, ἔνιψα, νένιμμαι, ἐνίφθην. (§ 96. 2.)

νοέω (NOΩ), *think*, νοήσω, ἐνόησα, νενόηκα, νενόημαι, ἐνοήθην. (§ 96. 10.)

The Ionic has νώσω, ἴνυσα, &c. all from the simple Present.

νυστάζω, *feel sleepy*, νυστάζω and νυστάσω, ἐνύσταξα and ἐνύστασαι. (§ 96. N. 6.)

Ξ.

ξυρέω and ξυράω (ΞΡΩ), *shave*, regular. Mid. ξυρέομαι, ἄομαι, commonly ξύρομαι, *shave myself*, *shave*.

Ο.

ὀζω (OΔΩ), *emit an odor*, *have the smell of*, *smell*, F. ὀζήσω (Ionic ὀξέσω), A. ὠξησα, 2 Perf. ὀδωδα synonymous with the Present. (§§ 96. 4, 10: 95. N. 2.)

οἶγω or οἶγνῦμι, *open*, Imperf. ἔωγον, F. οἶξω, A. ἔωξα, Perf. ἔωχα, Perf. Pass. ἔωγμαι, A. Pass. ἐώχθην, 2 Perf. ἔωγα *stand open*. (§§ 96. 9: 80. N. 3.) See also ἀνοίγω.

The epic poets change the diphthong *oi* into *oī*, as ὠῖξα for ὀῖξα.

οἶδα, see EΙΔΩ.

οἰδαίνω or οἰδάνω or οἰδέω, *swell*, F. οἰδήσω, A. ὤδησα, Perf. ὤδηκα.

οἴχομαι, *depart*, *am gone*, Perf. οἴχωκα (in Homer also ὤχηκα), Perf. Pass. ὤχημαι, F. Mid. οἰχήσομαι. (§ 96. 10.)

οἶω or οἴω (both Epic), *think*, *suppose*, A. Pass. ὤήθην (Epic ὠῖσθην), F. Mid. οἰή-

σομαι, A. Mid. ὠῖσάμην (Epic). Mid. οἶομαι or οἶμαι (Epic οἶομαι), synonymous with the Active, Imperf. ὥοιμην or ὥμην. (§§ 96. 10: 109. N. 1.)

ΟΙΩ, F. οἶσω, A. ὥσα (rare), Imperf. οἶσσε, F. Pass. οἶσθῆσομαι, = φέρω, which see. (§§ 88. N. 3: 109. N. 1.)

ὀλισθαίνω and ὀλισθάνω (OΛΙΣΘΩ), *slip*, *slide*, F. ὀλισθήσω, A. ὀλίσθησα, Perf. ὀλίσθηκα, 2 A. ὤλισθον. (§ 96. 7, 10.)

ὀλλῦμι (OΛΩ), *destroy*, *cause to perish*, F. ὀλέσω or ὀλώ, A. ὤλεσα, Perf. ὀλώλεκα, 2 Perf. ὀλωλα *have perished*, F. Mid. ὀλοῦμαι, 2 A. Mid. ὀλόμην. Mid. ὀλλυμαι, *perish*. (§§ 96. 6, 10: 81.)

NOTE. The poetic 2 A. Mid. Part. ὀλόμινος or ὀλόμινος has the force of an adjective, *destructive*, *fatal*, *pernicious*.

ὀμνῦμι (OMΩ), *swear*, A. ὠμοσα, Perf. ὀμώμοκα, Perf. Pass. ὀμώμοσμαι and ὀμώμομαι, A. Pass. ὠμόσθην, F. Mid. ὀμοῦμαι. (§§ 96. 9, 10: 95. N. 1: 107. N. 1: 81.)

ὀμόργνῦμι (OMOPΓΩ), *wipe off*, F. ὀμόρξω, A. ὠμορξα, A. Mid. ὠμορξάμην. (§ 96. 9.)

ὀνίνημι (ONΩ, ONHMI), *benefit*, F. ὀνήσω, A. ὤνησα, 2 A. Mid. ὀνάμην and ὀνήμην. Mid. ὀνίναμαι, *derive benefit*, *enjoy*. (§§ 96. N. 2: 117. N. 15.)

ONΩMI (ONOΩ, ONΩ), Pass. ὄνομαι (inflected like δίδομαι from δίδωμι), *blame*, *find*



*fault with, insult*, A. Pass. ὠνόσθην, F. Mid. ὀνόσομαι, A. Mid. ὠνοσάμην and ὠνόμην. (§§ 96. 10 : 95. N. 1 : 109. N. 1 : 117.)

The form ὀνίσθι (Il. 24, 241) stands for Pres. Pass. 2d pers. plur. ὀνισθεῖ from ΟΝΩ.

ΟΠΩ, Perf. Pass. ὤμμαι, A. Pass. ὤφθην, F. Mid. ὄφομαι, A. Mid. ὀψάμην (little used), 2 Perf. ὄπωπα (poetic), = ὄραω, which see. (§ 81.)

ὄραω, see, Imperf. ἐώραον (Ionic ὦρων), Perf. ἐώρακα, Perf. Pass. ἐώραμαι. From ΕΙΔΩ (which see), 2 A. εἶδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών, 2 A. Mid. εἰδόμην, ἴδωμαι, ἰδοίμην, ἰδοῦ, ἰδέσθαι, ἰδόμενος. From ΟΠΩ (which see), Perf. Pass. ὤμμαι, A. Pass. ὤφθην, F. Mid. ὄφομαι. (§ 80. N. 3.) ὄρνυμι (ΟΡΩ), rouse, excite, F. ὄρσω, A. ὠρσα, Perf. Mid. ὀρώρεμαι, 2 Perf. ὄρωρα have risen, 2 A. Mid. ὠρόμην. Mid. ὀρνυμαι, also ὄρομαι, ὀρέομαι, rouse myself, arise. (§§ 96. 9, 10 : 103. N. 1 : 104. N. 6 : 81.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 3d pers. sing. ὤρετο, Imperat. 2d pers. sing. ὄρεο and ὄρεο, Inf. ὄρεσθαι, Part. ὄρμενος. (§§ 92. N. 4 : 11.)

ὀσφραίνομαι (ΟΣΦΡΩ), smell, F. Mid. ὀσφρήσομαι, A. Mid. ὠσφρησάμην (later), 2 A. Mid. ὠσφρόμην rarely ὠσφράμην. (§§ 96. 7, 10 : 85. N. 2.)

οὔρειω, mingo, Imperf. εἰούρειον, F. Mid. οὔρησομαι. (§ 80. N. 2.)

οὔτιάω, wound, regular. From ΟΤΤΗΜΙ, 2 A. οὔτιαν, Inf. (Epic) οὔτιάμεναι or οὔτιάμεν, 2 A. Mid. Part. οὔτιάμενος as Passive, wounded. (§ 117. N. 10, 17.)

ὀφείλω (ΟΦΕΛΩ), owe, must, ought, F. ὀφειλήσω, A. ὀφείλησθαι. (§ 96. 18, 10.)

The 2 A. ὀφίλων and ὀφίλον, ι, ι, always expresses a wish, *O that I would to God!* (§ 217. N. 3, 4.)

ὀφλισκάνω (ΟΦΛΩ), incur, forfeit, F. ὀφλήσω, Perf. ὀφλήκα, 2 A. ὠφλον. (§ 96. 8, 7, 10.)

## Π.

ΠΑΘΩ, see πάσχω.

παίζω, play, jest, ἔπαισα, πέπαισμαι, ἐπαίσθην, F. Mid. παίζομαι, παιζοῦμαι. In later writers, ἔπαιξα, πέπαιγμα, ἐπαίχθην. (§§ 96. N. 6 : 114. N. 1.)

παίω, strike, F. παύω and παύσω, A. ἔπαισα, Perf. πέπαικα, Perf. Pass. πέπαισμαι, A. Pass. ἐπαίσθην. (§§ 96. 10 : 107. N. 1 : 109. N. 1.)

πάσχω (ΠΑΘΩ, ΠΕΝΘΩ), suffer, A. ἔπησα (not common), F. Mid. πείσομαι (rarely πήσομαι), 2 A. ἐπαθον, 2 Perf. πέπονθα (rarely πέπηθα). (§§ 96. 6, 18, 19, N. 10 : 12. 5.)

NOTE. The form τίπεσθαι (Od. 23, 53, for τιθένθαι, is obtained as follows: ΠΑΘΩ, ΠΟΘΩ, τίπεθα, τίπεσθαι for τίπεσθαι with the Passive termination σθαι. (§§ 96. 19 : 10. 2.)

πατέομαι (ΠΑΩ), eat, Perf. Pass. πέπαυμαι, A. Mid.

ἐπαύσαμην. (§§ 95. N. 1: 107. N. 1.)

ΠΑΩ, Perf. Mid. πέπαμαι, possess, acquire, A. Mid. ἐπαύσαμην.

πείθω (ΠΙΘΩ), persuade, πείσω, ἐπεισα, πέπεικα, πέπεισμαι, ἐπείσθην, 2 A. ἐπιθον, (poetic), 2 Perf. πίποιθα trust, 2 A. Mid. ἐπιθόμην. Mid. πείθομαι, trust, believe, obey. (§ 96. 18, N. 14.)

NOTE. The form *ἐπίπιδμι* stands for 2 Pluperf. 1st pers. plur. *ἐπισπίδμεν*. (§ 91. N. 6.)

πελάζω and πελάω, cause to approach, bring near, approach, come near, πελάσω, ἐπέλασα, ἐπέλασθην and ἐπλάσθην. From ΠΛΗΜΙ comes 2 A. Mid. ἐπλήμην. (§§ 26. 1: 117. N. 15.)

πέλω, revolve, move about, am, Imperf. 3d. pers. sing. ἔπλε for ἔπελε. Mid. πέλομαι synonymous with the Active, Part. πλόμενος used only in composition, Imperf. 2d pers. sing. ἔπλεο ἔπλεν thou art, 3d pers. sing. ἔπλειο he is. (§§ 26. 1: 23. N. 1.)

ΠΕΝΘΩ, see πάσχω.

πέποσθε, see πάσχω.

πέρδω, pedo, F. Mid. παρδήσομαι, 2 A. ἔπαρδον, 2 Perf. πέπορδα. Mid. πέρδομαι, synonymous with the Active. (§ 96. 19, 10.)

πέρθω, sack, πέρσω, ἔπερσα, 2 A. ἔπραθον. (§§ 96. 19: 26. 2.)

NOTE. Homer has 2 A. Mid. Inf. *πείσθαι* without the connecting vowel for *πεπίσθαι*. (§§ 92. N. 4: 10. 2: 11.)

πέσσω, later πέπτω, boil, digest, F. πείψω, A. ἔεφα, Perf. Pass. πίπεμαι, A. Pass. ἐπέφθην. (§ 96. 2.)

πειάννυμι (ΠΕΤΑΩ), expand, spread, F. πειάσω or πειῶ, A. ἐπέασα, Perf. Pass. πέπταμαι, A. Pass. ἐπειτάσθην. (§§ 96. 9: 95. N. 1: 102. N. 2: 109. N. 1: 26. 1.)

πέτομαι, fly, F. Mid. πειήσομαι, 2 A. ἐπιτόμην (for ἐπειτόμην), πτώμαι, πτοίμην, πτίσθαι, πτόμενος. (§§ 96. 10: 26. 1.)

ΠΕΤΩ, see πίπτω.

ΠΕΤΘΩ, see πυνθάνομαι.

πέφρον, see ΦΕΝΩ.

πήγνυμι (ΠΑΓΩ), later πήσσω, fix, fasten, F. πήξω, A. ἔπηξα, Perf. Pass. πέπηγα, A. Pass. ἐπήχθην, 2 Perf. πέπηγα stand fast, 2 A. Pass. ἐπάγην. (§ 96. 18, 9, 3.)

ΠΙΘΩ, see πάσχω.

ΠΙΘΕΩ (ΠΙΘΩ), obey, follow, trust, πιθήσω also πεπιθήσω, ἐπίθησα. (§ 96. 10, 11.)

ΠΙΘΩ, see πείθω and the preceding.

πίλνημι and πιλνάω (πελάω), Mid. πίλναμαι, = πελάζω, which see. (§ 96. 16, 6.)

πιμπλημι and πιμπλάω (ΠΛΑΩ), fill, F. πλήσω, A. ἔπλησα, Perf. πέπληκα, Perf. Pass. πέπλησμαι, A. Pass. ἐπλήσθην, 2 A. Mid. ἐπλήμην, Opt. πλείμην, Imperat. πλήσο, Part. πλήμενος. (§§ 96. 1: 107. N. 1: 109. N. 1: 117. N. 15.)

The letter *μ*, in the first syllable, is dropped when, in composition,

another  $\mu$  comes to stand before the first syllable of this verb; as  $\iota\mu\pi\acute{\iota}\pi\lambda\eta\mu\iota$ , not  $\iota\mu\pi\acute{\iota}\mu\pi\lambda\eta\mu\iota$ . The same is observed of  $\pi\acute{\iota}\mu\pi\tau\eta\mu\iota$ .

$\pi\acute{\iota}\mu\pi\tau\eta\mu\iota$  and  $\pi\acute{\iota}\mu\pi\tau\alpha\omega$  ( $\Pi\mu\pi\alpha\Omega$ ), *burn*, F.  $\pi\tau\eta\sigma\omega$ , A.  $\epsilon\pi\tau\eta\sigma\alpha$ , Perf. Pass.  $\pi\acute{\epsilon}\pi\tau\eta\sigma\mu\alpha\iota$ , A. Pass.  $\epsilon\pi\tau\eta\sigma\theta\eta\nu$ . (§§ 96. 1: 107. N. 1: 109. N. 1.)

For the omission of  $\mu$ , in composition, see  $\pi\acute{\iota}\mu\pi\lambda\eta\mu\iota$ .

$\pi\acute{\iota}\nu\omega$  ( $\Pi\iota\Omega$ ), *drink*, 2 A.  $\epsilon\pi\iota\omega$ , 2 F. Mid.  $\pi\iota\omicron\upsilon\mu\alpha\iota$  (later). Pass.  $\pi\iota\omicron\mu\alpha\iota$ , as F. Active, *shall drink*. From  $\Pi\omicron\Omega$ , Perf.  $\pi\acute{\epsilon}\pi\omega\kappa\alpha$ , Perf. Pass.  $\pi\acute{\epsilon}\pi\omicron\mu\alpha\iota$ , A. Pass.  $\epsilon\pi\acute{o}\theta\eta\nu$ . From  $\Pi\iota\mu\iota$ , 2 A. Imperat. 2d pers. sing.  $\pi\acute{\iota}\theta\iota$ . (§§ 96. 5: 114. N. 2: 95. N. 2: 117. N. 14.)

$\pi\acute{\iota}\pi\iota\sigma\kappa\omega$  ( $\Pi\iota\Omega$ ), *cause to drink, give to drink*, F.  $\pi\acute{\iota}\sigma\omega$ , A.  $\epsilon\pi\iota\sigma\alpha$ . (§ 96. 1, 8.)

$\pi\acute{\iota}\pi\tau\alpha\acute{\iota}\sigma\kappa\omega$  ( $\pi\epsilon\tau\alpha\acute{\iota}\omega$ ), *sell*, Perf.  $\pi\acute{\epsilon}\pi\tau\alpha\kappa\alpha$ , Perf. Pass.  $\pi\acute{\epsilon}\pi\tau\alpha\mu\alpha\iota$ , A. Pass.  $\epsilon\pi\tau\alpha\theta\eta\nu$ , 3 F.  $\pi\epsilon\pi\tau\alpha\sigma\omicron\mu\alpha\iota$ . (§§ 96. 1, 8: 26. 1.)

$\pi\acute{\iota}\pi\tau\omega$  ( $\Pi\epsilon\tau\Omega$ ), *fall*, A.  $\epsilon\pi\epsilon\sigma\alpha$  (little used), Perf.  $\pi\acute{\epsilon}\pi\tau\omega\kappa\alpha$ , 2 A.  $\epsilon\pi\epsilon\omega\nu$  (Doric  $\epsilon\pi\epsilon\tau\omega\nu$ ), 2 Perf. Part.  $\pi\acute{\epsilon}\pi\tau\epsilon\omega\varsigma$ ,  $\pi\epsilon\pi\tau\eta\omega\varsigma$ , 2 F. Mid.  $\pi\epsilon\pi\tau\omicron\upsilon\mu\alpha\iota$ . (§§ 96. 1, 19, 17, 15: 114. N. 2.)

$\pi\acute{\iota}\pi\tau\alpha\acute{\iota}\omega$  and  $\pi\acute{\iota}\pi\tau\eta\mu\iota$  ( $\Pi\epsilon\tau\alpha\Omega$ ), =  $\pi\epsilon\tau\alpha\acute{\iota}\nu\eta\mu\iota$ , which see. (§ 96. 16, 6: 117.)

$\pi\acute{\iota}\pi\tau\epsilon\omega$  ( $\Pi\epsilon\tau\Omega$ ), =  $\pi\acute{\iota}\pi\tau\omega$ , which see. (§ 96. 16, 5, 10.)

$\pi\acute{\iota}\phi\alpha\acute{\iota}\sigma\kappa\omega$  or  $\pi\acute{\iota}\phi\alpha\upsilon\sigma\kappa\omega$  ( $\Phi\alpha\Omega$ ), *show, make known, communicate*. (§ 96. 1, 8.)

$\Pi\iota\Omega$ , see  $\pi\acute{\iota}\nu\omega$ ,  $\pi\acute{\iota}\pi\iota\sigma\kappa\omega$ .

$\Pi\lambda\alpha\Gamma\Omega$ , see  $\pi\lambda\acute{\alpha}\zeta\omega$ ,  $\pi\lambda\acute{\eta}\sigma\omega$ .

$\pi\lambda\acute{\alpha}\zeta\omega$  ( $\Pi\lambda\alpha\Gamma\Omega$ ), *cause to wander*, F.  $\pi\lambda\acute{\alpha}\gamma\zeta\omega$ , A.  $\epsilon\pi\lambda\alpha\gamma\zeta\alpha$ , A. Pass.  $\epsilon\pi\lambda\acute{\alpha}\gamma\chi\theta\eta\nu$ . Mid.  $\pi\lambda\acute{\alpha}\zeta\omicron\mu\alpha\iota$ , *wander about, rove*. (§ 96. 3, 6.)

$\pi\lambda\acute{\epsilon}\omega$  ( $\Pi\lambda\epsilon\tau\Omega$ ), *sail*,  $\epsilon\pi\lambda\epsilon\upsilon\sigma\alpha$ , Perf.  $\pi\acute{\epsilon}\pi\lambda\epsilon\upsilon\kappa\alpha$ , Perf. Pass.  $\pi\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\mu\alpha\iota$ , A. Pass.  $\epsilon\pi\lambda\epsilon\upsilon\sigma\theta\eta\nu$ , F. Mid.  $\pi\lambda\epsilon\upsilon\sigma\omicron\mu\alpha\iota$ ,  $\pi\lambda\epsilon\upsilon\sigma\omicron\upsilon\mu\alpha\iota$ . (§§ 96. N. 12: 107. N. 1: 114. N. 1.)

$\pi\lambda\acute{\eta}\sigma\omega$  ( $\Pi\lambda\lambda\Gamma\Omega$ ), rarely  $\pi\lambda\acute{\eta}\gamma\upsilon\mu\iota$ , *strike*, F.  $\pi\lambda\acute{\eta}\zeta\omega$ , A.  $\epsilon\pi\lambda\eta\zeta\alpha$ , Perf. Pass.  $\pi\acute{\epsilon}\pi\lambda\eta\gamma\mu\alpha\iota$ , 2 A.  $\pi\acute{\epsilon}\pi\lambda\eta\gamma\omicron\nu$  (Epic), 2 Perf.  $\pi\acute{\epsilon}\pi\lambda\eta\gamma\alpha$ , 2 A. Pass.  $\epsilon\pi\lambda\acute{\eta}\gamma\eta\nu$  (in composition  $\epsilon\pi\lambda\acute{\alpha}\gamma\eta\nu$ ), 2 A. Mid. (Epic)  $\pi\epsilon\pi\lambda\eta\gamma\omicron\mu\eta\nu$ . (§§ 96. 18, 3, 9: 78. N. 2.)

$\pi\lambda\acute{\omega}\omega$  ( $\pi\lambda\acute{\epsilon}\omega$ ),  $\acute{\omega}\sigma\omega$ , &c. 2 A. (from  $\Pi\lambda\omega\mu\iota$ )  $\epsilon\pi\lambda\omega\nu$ , Part.  $\pi\lambda\acute{\omega}\varsigma$ , G.  $\pi\lambda\acute{\omega}\nu\tau\omicron\varsigma$ , Ionic, =  $\pi\lambda\epsilon\omega$ , which see. (§§ 96. 19: 117. N. 14.)

$\pi\acute{\nu}\epsilon\omega$  ( $\Pi\acute{\nu}\epsilon\tau\Omega$ ,  $\Pi\acute{\nu}\tau\Omega$ ), *blow, breathe*, A.  $\epsilon\pi\acute{\nu}\epsilon\upsilon\sigma\alpha$ , Perf.  $\pi\acute{\epsilon}\pi\acute{\nu}\epsilon\upsilon\kappa\alpha$ , Perf. Pass.  $\pi\acute{\epsilon}\pi\acute{\nu}\epsilon\upsilon\sigma\mu\alpha\iota$ , A. Pass.  $\epsilon\pi\acute{\nu}\epsilon\upsilon\sigma\theta\eta\nu$ , F. Mid.  $\pi\acute{\nu}\epsilon\upsilon\sigma\omicron\mu\alpha\iota$ ,  $\pi\acute{\nu}\epsilon\upsilon\sigma\omicron\upsilon\mu\alpha\iota$ . (§§ 96. N. 12: 107. N. 1: 109. N. 1: 114. N. 1.)

Poetic forms, Perf. Pass.  $\sigma\acute{\iota}\epsilon\nu\mu\alpha\iota$ , *am prudent, animated, intelligent*, A. Pass. 3d pers. sing.  $\iota\sigma\acute{\iota}\nu\theta\eta$  used in the compound  $\acute{\alpha}\mu\text{-}\sigma\acute{\iota}\nu\theta\eta$ , from  $\acute{\alpha}\nu\alpha\sigma\pi\acute{\iota}\omega$ , 2 A. Mid. (from  $\Pi\acute{\nu}\tau\mu\iota$ )  $\iota\sigma\tau\eta\mu\epsilon\nu$ . (§§ 96. 6: 117. N. 15.)

$\pi\omicron\theta\acute{\iota}\omega$ , *long for, desire, miss*,  $\pi\omicron\theta\acute{\epsilon}\sigma\omega$  and  $\pi\omicron\theta\acute{\eta}\sigma\omega$ ,  $\epsilon\pi\acute{o}\theta\eta\sigma\alpha$ ,  $\pi\epsilon\pi\acute{o}\theta\eta\kappa\alpha$ ,  $\pi\epsilon\pi\acute{o}\theta\eta\mu\alpha\iota$ ,  $\epsilon\pi\acute{o}\theta\epsilon\sigma\theta\eta\nu$ . (§§ 95. N. 2: 109. N. 1.)



**ΠΟΡΩ**, *give*, 2 A. **ἐπορον**, Perf. Pass. 3d. pers. sing. **πέπωρωται** *it has been decreed by fate*, Part. **πεπωμένος** *destined*. (§ 96. 17.)

**ΠΟΩ**, see **πίνω**.

**ΠΡΑΩ**, see **πρίμωμι**.

**ΠΡΙΑΜΑΙ**, *buy*, 2 A. Mid. **ἐπριάμην**, **πρίωμαι**, **πριαίμην**, **πρίωσο** or **πρίω**, **πρίωσθαι**, **πριάμενος**. (§ 117. N. 9.)

**ΠΡΟΩ**, see **ΠΟΡΩ**.

**ΠΤΑΩ**, see **ἵπταμαι**, **πτήσσω**. **πτήσσω**, *crouch*, F. **πτήξω**, A.

**ἐπτήξα**, Perf. **ἐπτήχα**. From **ΠΤΑΩ** comes 2 Perf. Part. **πεπτηώς**. From **ΠΤΙΜΙ**, 2 A. 3d. person dual **πτήτην**, in composition **καταπτήτην**. (§§ 96. 3: 99. N. : 117. 12.)

**ΠΤΟΩ**, see **πλίπμι**.

**πυνθάνομαι** (**ΠΤΘΩ**), poetic **πυνθόμαι**, *inquire*, Perf. Mid. **πένυσμαι**, F. Mid. **πένυσμαι**, 2 A. Mid. **ἐπυνθόμην**. (§ 96. 18, 7.)

**ΠΥΛΩ**, see **πύλω**.

**ΡΑΙΩ**, see **ρήγνυμι**. **ράινω**, *sprinkle*, regular. From **ΡΑΔΩ**, A. Imperat. 2d pers. plur. **ράσσετε**, Perf. Pass. 3d pers. plur. **ἐράσθαι**, Epic. (§§ 104. N. 4: 91. N. 2.)

**ῥέξω** or **ῥέδω** or **ΕΡΓΩ**, F. **ῥέξω**, A. **ῥήξω** (Epic also **ῥέξα**), 2 Perf. **ῥόρξα**, 2 Pluperf. **ῥώρξειν**. (§ 80. N. 2, 3.)

**ῥέω** (**ΡΕΤΩ**, **ΡΡΩ**), *flow*, A. **ῥόρρεσσα**, Perf. **ῥόρρηκα**, F. Mid. **ῥένυσμαι** or **ῥνήσμαι**, 2 A. Pass. **ῥόρρην**. (§ 96. 18, 10, N. 12.)

**ΡΕΩ**, Perf. **ῥέρηκα**, Perf. Pass.

**ῥήγμαι**, A. Pass. **ῥήγθην** or **ῥήγθην** (not Attic **ῥήγθην**, **ῥήγθην**), 3 F. **ῥήγσομαι**, = **ΚΙΠΩ**, which see. (§§ 76. N. 1: 95. N. 2.)

**ῥήγνυμι** (**ΡΑΓΩ**), later **ῥήσσω**, *tear, burst*, F. **ῥήξω**, A. **ῥήξω**, 2 Perf. **ῥόρρωγα** *am torn to pieces*, 2 A. Pass. **ῥόρρηγν**. (§ 96. 18, 9, 3, 19.)

**ῥήγνυμι** (**ΡΙΓΩ**), *shudder*, **ῥήγνυμι**, &c. 2 Perf. **ῥόρρηγα** synonymous with the Present. (§ 96. 10.)

**ΡΟΩ**, see **ῥώννυμι**.

**ΡΤΩ**, see **ῥέω**, **ῥέω**.

**ΡΩΝΙΩ**, see **ῥήγνυμι**.

**ῥώννυμι** (**ΡΟΩ**), *strengthen*, F. **ῥώσω**, A. **ῥώσωσα**, Perf. **ῥώσωκα**, Perf. Pass. **ῥώσωμαι**, Imp. **ῥώσωσο** *farewell*, &c. A. Pass. **ῥώσωσθην**. (§§ 96. 9: 109. N. 1.)

**Σ**.

**σαλπίζω** (**ΣΑΛΠΙΓΩ**), *sound a trumpet*, F. **σαλπύξω**, later **σαλπύξω**, A. **ἐσαλπύξα**, later **ἐσαλπύσα**. (§ 96. 6, N. 6.)

**σαώω** (rarely **σάω**), *save*, **σάωσω**, &c. From **ΣΑΩΜΙ** comes Imperf. Act. 3d pers. sing. (Epic) **σάω**. (§§ 96. 10: 78. N. 3: 117.)

**σβέννυμι** (**ΣΒΕΩ**), *extinguish*, F. **σβέσω**, A. **ἔσβεσα**, Perf. Pass. **ἔσβεσμαι**, A. Pass. **ἔσβεσθην**. From **ΣΒΗΜΙ**, 2 A. **ἔσβην**, **σβείην**, **σβήναι**. (§§ 96. 9: 95. N. 2: 107. N. 1: 109. N. 1.)

**σείω** (**ΣΤΩ**), *shake, move, agitate*, F. **σείσω**, A. **ἔσεισα**, Perf. Pass. **ἔσειμαι**, Pluperf. Pass. **ἔσέμην**, A. Pass. **ἔσ-**



σύθην sometimes εσύθην. From ΣΤΜΙ, 2 A. Mid. εσσύμην and σύμην. Mid. σεύομαι and, without the connecting vowel, σεῦμαι. (§§ 96. 18: 104. N. 1: 78. N. 3: 79. N. 3.)

σκειδάννυμι (ΣΚΕΔΑΝΩ), scatter, disperse, spread, F. σκεδάσω or σκεδῶ, A. ἐσκέδασα, Perf. ἐσκέδακα, Perf. Pass. ἐσκέδασμαι, A. Pass. ἐσκεδιάσθην. (§§ 96. 9: 102. N. 2: 107. N. 1: 109. N. 1.)

σκέλλω (ΣΚΕΛΩ, ΣΚΑΛΩ), dry, cause to wither, F. σκελῶ, A. ἔσκηλα, Perf. ἔσκηκα am dried up, F. Mid. σκλήσομαι. From ΣΚΛΗΜΙ, 2 A. ἔσκλην, σκλαλήν, σκλήναι. Mid. σκέλλομαι, wither. (§ 96. 6, 17, 18.)

σκίδνημι (ΣΚΕΔΑΝΩ), Mid. σκίδναμαι, = σκεδάννυμι, which see. (§ 96. 6, 16.)

σοῦμαι (σεύω), Imp. 2d pers. sing. σοῦσο, 2 A. Pass. 3d pers. sing. ἔσσοσα, in composition ἀπέσσοσα (Laconic) he is gone, he is dead, = σεῦμαι from σεύω, which see. (§ 96. N. 15.)

σώω, see σώζω.

σπέσθαι, see ἔπω.

ΣΤΑΩ, see ἴστημι.

στερέω or στεριόσκω (ΣΤΕΡΩ), deprive, bereave, F. στερήσω, A. ἐστέρησα, Perf. ἐστέρηκα, Perf. Pass. ἐστέρημαι, A. Pass. ἐστειρήθην, 2 A. Pass. Part. στερεῖς (poetic). Pass. στερέομαι or στέρομαι. (§ 96. 8, 10.)

στορέννυμι or στόρνυμι or στορώννυμι (ΣΤΟΡΩ), strew, spread, F. στορέσω, στρώσω, A. ἐστό-

ρεσα, ἔστρωσα, Perf. Pass. ἔστρωμαι, A. Pass. ἐστορέσθην, ἐστρώθην. (§§ 96. 10, 9, 17: 95. N. 1: 109. N. 1.)

στυγέω (ΣΤΥΓΩ), fear, hate, στυγήσω, &c. 2 A. ἔστυγον. Aor. also ἐστυξα I terrified. (§ 96. 10.)

σχεῖν, see ἔχω, ἴσχω.

σώζω (Epic σώω), save, σώσω, ἔσωσα, σέσωκα, σέσωσμαι, ἐσώθην.

σώω (σάω), = preceding. (§ 116. N. 7.)

T.

ΤΑΓΩ, see ΤΑΩ, take.

ΤΑΛΑΩ, bear, suffer, venture, A. ἐτάλασα, Perf. τέτληκα, 2 Perf. τέτλαα, Opt. τετλαίην, Imp. τέτλαθι, Inf. τετλάναι. From ΤΑΗΜΙ, 2 A. ἔτλην, τλώ, τλαίην, τλήθι, τλήναι, τλάς. (§§ 26. 1: 95. N. 2: 91. N. 7: 117. 12.)

τάμνω, F. ταμέω, Ionic, = τέμνω.

ΤΑΩ, ΤΑΓΩ, take, Imperat. 2d pers. sing. τῇ (contracted from τᾶς) take thou, 2 A. Part. τεταγών, Epic. (§§ 23. N. 1: 78. N. 2)

τείνω (ΤΕΝΩ, ΤΑΩ), stretch, extend, F. τενῶ, A. ἔτεινα, Perf. τέτακα, Perf. Pass. τέταμαι, A. Pass. ἐτάθην. (§ 96. 19, 5, 18.)

ΤΕΚΩ, see τίκτω.

τέμνω (rarely τέμω), cut, F. τεμῶ, Perf. τέτμηκα, Perf. Pass. τέτμημαι, A. Pass. ἐτμήθην, 2 A. ἔτεμον and ἔταμον, 2 A. M. ἐταμόμην. (§ 96. 5, 17, 19.)

τέτμον or ἔτετμον, I found, met with, a defective 2 A. Act (§ 78. N. 2.)

**ΤΕΤΧΩ**, see *τυγχάνω*.

**τῆ**, see **ΤΑΩ**, *take*.

**ΤΙΕΩ**, Perf. Part. *τετιηώς* afflicted, Perf. Mid. *τετιῆμαι* am afflicted, am sorrowful. (§§ 99. N.)

**τίθῃμι** (rarely *τιθέω*, *θέω*), put, place, F. *θήσω*, A. *ἔθῃ-κα*, Perf. *τέθεικα*, Perf. Pass. *τέθειμαι*, A. Pass. *ἐτέθην*, A. Mid. *ἐθηκάμην* (not Attic), 2 A. *ἔθην*, *θῶ*, *θείην*, *θεί-ο* or *θείς*, *θεῖναι*, *θείς*, 2 A. Mid. *ἐθέμην*. (§§ 96. 1: 104. N. 2: 95. N. 2, 4: 14. 3, N. 3: 117. N. 11, 13.)

**τίπτω** (**ΤΕΚΩ**), bring forth, F. *τέξω*, A. Pass. (later) *ἐτέχθην*, F. Mid. *τέξομαι*, 2 A. *ἔτεκον*, 2 Perf. *τέτοκα*, 2 F. Mid. *τεκοῦμαι*, 2 A. Mid. (poetic) *ἐτεκάμην*. (§§ 96. N. 3: 114. N. 2.)

**τίνω**, *τίνυμι*, *τίννυμι*, = *τίω*, honor, which is regular. (§ 96. 5, 9.)

**τιτράω** (**ΤΡΑΩ**), bore, F. *τρήσω*, A. *ἔρησα*, Perf. *τέτρηκα*, Per. Pas. *τέτρημαι*. (§ 96. 1.)

**τιτρώσκω** (**ΤΩΡΩ**), wound, F. *τρώσω*, A. *ἔρωσα*, Perf. *τέτρωκα*, Perf. Pass. *τέτρωμαι*, A. Pass. *ἐτρώθην*. (§ 96. 17, 1, 8.)

**τιτύσχομαι** (**ΤΤΚΩ**), prepare, take aim at, 2 A. *τέτυκον*, 2 A. Mid. *τετυκόμην*, Epic. (§§ 96. 1, 14: 78. N. 2.)

**ΤΛΑΩ**, see **ΤΑΛΑΩ**.

**ΤΜΕΩ**, **ΤΜΑΩ**, see *τέμνω*.

**τορέω** (**ΤΟΡΩ**), pierce, *τορήσω*, &c. 2 A. *ἔτορον*. (§ 96. 10.)

**ΤΟΡΩ**, see *τιτρώσκω*, *τορέω*. *τόσσαι*, *τόσσας*, = *τυχεῖν*, *τυχών*, from *τυγχάνω*, which see.

**ΤΡΑΓΩ**, see *τρώγω*.

**ΤΡΑΩ**, see *τιτράω*.

**τρέφω** (**ΘΡΕΦΩ**), nourish, feed, support, F. *θρέψω*, A. *ἔθρεψα*, Perf. *τέτροφα*, Perf. Pass. *τέθραμμαι*, A. Pass. *ἐθρέφθην*, 2 A. *ἔτραφον* (Epic), 2 A. Pass. *ἐτράφην*. (§§ 14. 3: 96. 19: 107. N. 6.)

**τρέχω** (**ΘΡΕΧΩ**), run, A. *ἔθρεξα*, F. Mid. *θρέξομαι*. From **ΔΡΑΜΩ** or **ΔΡΕΜΩ** (which see) come Perf. *δεδράμηκα*, Perf. Pass. *δεδράμηναι*, 2 A. *ἔδραμον*, 2 Perf. *δίδρομα* (Epic), F. Mid. *δρομῶμαι*. (§ 14. 3.)

**τρώγω** (**ΤΡΑΓΩ**), eat, gnaw, F. Mid. *τρώξ-μαι*, 2 A. *ἔτραγον*. (§ 96. 19.)

**τυγχάνω** (**ΤΤΧΩ**), happen, attain, A. *ἐίχῃσα* (Epic), Perf. *τετύχηκα*, Perf. Mid. (poetic) *τέτυγμαι* or *τέτενγμαι*, F. Mid. *τεύξομαι*, 2 A. *ἔτιχον*. (§ 96. 7, 10, 18.)

**τύπτω** (**ΤΤΠΩ**), strike, F. *τύψω* commonly *τυπτήσω*, A. *ἔντυπα*, Perf. *τέντυφα*, 2 Perf. *τέντυμαι* commonly *τετύπτημαι*, A. Pass. *ἐτύφθην*, 2 A. Pass. *ἐτύπην*. (§ 96. 2, 10.)

**Τ.**

**ὕαιμνήμυκε**, see *ἡμύνω*.

**ὕπαισχεομαι** and **ὕπλοχομαι** (*ὑπό*, *ἰσχεομαι*, *ἰσχομαι*), promise, Perf. Pass. *ὑπέσχημαι*, A. Pass. *ὑπέσχεθην*, F. Mid. *ὑποσχέσομαι*, 2 A. Mid. *ὑπέσχομην*.

**Φ.**

**ΦΑΓΩ**, 2 A. *ἔφαγον*, Pass. *φάγομαι* (later) as F. Active, = *ἐσθίω*, which see.

φάσκω, see φημί.

ΦΑΩ, see πιφάσκω, ΦΕΝΩ, φημί.

ΦΕΝΩ (ΦΑΩ), *kill*, Perf. Pass. πέφασμαι, 3 F. πεφήσομαι, 2 A. πέφρον or ἔλεφρον. (§§ 96. 5, 19 : 95. N. 2 : 78. N. 2 : 26. 1.)

φέρω, *bring, carry, bear*, Imperf. ἔφερον. From ΟΙΩ, F. οἶσω, A. Imperat. 2d pers. sing. οἶσε. From ΕΝΕΙΚΩ

(which see), A. ἤνεγκα, Perf. ἐνήνοχα, Perf. Pass. ἐνήνεγμαι, A. Pass. ἤνέχθην, 2 A. ἤνεγον.

φεύγω (ΦΤΓΩ), *flee, escape*, F. Mid. φεύξομαι, φευξοῦμαι, 2 A. ἔφυγον, 2 Perf. πέφευγα. (§§ 96 18 : 114. N. 1.)

Homer has also 2 Perf. Part. πιφυγότες (as form ΦΥΖΩ), and Perf. Pass. Part. πιφυγμένος *having escaped*.

φημί and φάσκω (ΦΑΩ), *say*, Imperf. ἔφην, F. φήσω, A. ἔφησα, Perf. Pass. πέφασμαι, 2 A. Mid. ἐφάμην, Imperat. φάο (Epic), Inf. φάσθαι. (§§ 96. 8 : 95. N. 2 : 107. N. 1 : 117. N. 9.)

The Present and Imperfect Active are inflected as follows :

#### Present.

IND. S.	φημί	D.	φαμέν	P.	φαμέν
	φῆς		φατόν		φατέ
	φησί(ν)		φατόν		φασί(ν)
SUBJ. S.	φῶ, φῆς, φῆ,	D.	φῶμεν, φῆτον, φῆτον,	P.	φῶμεν, φῆτε, φῶσι(ν).
OPT. S.	φαίην, φαίης, φαίη,	D.	φαίημεν, φαίητον, φαίητην,		P. φαίημεν, φαίητε, φαίησαν or φαῖεν.
IMP. S.	φάθι (§14. N. 4)	D.	φάτον	P.	φάτε
	φάτω		φάτων		φάτωσαν, φάντων
INF.	φάναι.				
PART.	φάς, φᾶσα, φάν,	G.	φάντος.		

#### Imperfect.

S.	ἔφην	D.	ἔφαμεν	P.	ἔφαμεν
	ἔφης, ἔφισθα		ἔφατον		ἔφατε
	ἔφη		ἔφάτην		ἔφασσαν

NOTE 1. The 2d pers. sing. of the *Ind.* is very often written φῆς.

NOTE 2. For the 2d pers. sing. of the Imperfect, see above (§ 84. N. 6).

φθάνω (ΦΘΑΩ), *come before, anticipate*, F. φθάσω, A. ἔφθασα, Perf. ἔφθακα, F. Mid. φθήσομαι. From ΦΘΗ-

ΜΙ, 2 A. ἔφθην, φθῶ, φθαλήν, φθῆναι, φθάς, 2 A. Mid. ἐφθάμην, φθάμενος. (§§ 96. 5 : 95. N. 2 : 117.)



φθίνω, φθίω, *consume, perish*, φθίσω, ἔφθισα, ἔφθικα, ἔφθιμαι. From ΦΘΙΜΙ, 2 A. Mid. ἐφθίμην, *Subj.* φθίωμαι, *Opt.* φθίμην, *Inf.* φθίσθαι, *Part.* φθίμενος. (§§ 96. 5: 117. N. 14.)

φιλέω, *love*, regular. From the simple ΦΙΛΩ, A. Mid. ἐφίλάμην, *Imperat.* 2d pers. sing. φίλοι, *Epic.*

φορέω, *carry, bear, wear*, regular. From ΦΟΡΙΜΙ, *Inf.* (in Homer) φορήναι. (§ 117. N. 17.)

φρέω (φέρω), φρήσω, &c. used only in composition. From ΦΡΗΜΙ comes 2 A. *Imp.* φρέις. (§§ 96. 17: 117. N. 11.)

ΦΤΓΩ, ΦΤΖΩ, see φεύγω.

φύω, *produce*, φύσω, ἔφυσα, πέφυκα *am*, 2 Perf. πέφυκα *am*, 2 A. Pass. (later) ἐφύην. From ΦΥΜΙ, 2 A. ἔφυν *am*, *Subj.* φύω, *Opt.* φύην, *Inf.* φύναι, *Part.* φύς. (§ 117. N. 7, 16.)

# X.

ΧΑΛΩ, see χάζω, χανδάνω.

χάζω (ΧΑΛΩ, ΚΑΛΩ), *yield, give way*, F. κεκαθήσω *shall deprive*, 2 A. κέκαδον *I made to give way, deprived*, 2 A. Mid. κεκαθόμην. (§§ 96. 4, 10, 11: 78. N. 2.)

χαίρω (ΧΑΝΩ, ΧΑΩ), *commonly χάσκω, gape*, 2 A. ἔχανον, 2 Perf. κέχηνα, F. Mid. χανοῦμαι. (§ 96. 5, 18, 8.)

χαίρω (ΧΑΡΩ), *rejoice*, F. χαίρήσω, Perf. κέχαρηκα, Perf. Pass. κέχαρημαι (*poetic κέ-*

χαρμαι), A. Mid. ἐχηράμην (*poetic*), 2 A. Pass. ἐχάρην, 2 A. Mid. κέχαρόμην (*Epic*). Homer has also F. κέχαρήσω, κέχαρήσομαι. (§§ 96. 18, 10, 11: 78. N. 2.)

χανδάνω (ΧΑΔΩ, ΧΑΝΔΩ, ΧΕΝΔΩ), *contain, hold, receive*, F. Mid. χέισομαι, 2 A. ἔχαδον, 2 Perf. κέχανδα. (§§ 96. 6, 7, 19: 12. 5.)

χάσκω, see χαίνω.

χέζω (ΧΕΔΩ), *caco*, A. ἔχεσσα and ἔχεσον, Perf. Pass. κέχεσμαι, F. Mid. χέσομαι, χεσοῦμαι, 2 Perf. κέχοδα. (§§ 96. 4, 19: 85. N. 2: 114. N. 1.)

χέω (ΧΕΤΩ, ΧΤΩ), *pour*, F. χέω sometimes χένωω, A. ἔχεα sometimes ἔχενσα (*Epic ἔχενα*), Perf. κέχυνκα, Perf. Pass. κέχυνμαι, A. Pass. ἐχύνθην. From ΧΥΜΙ, 2 A. Mid. ἐχύνμην. (§§ 96. 18, N. 12: 95. N. 1: 102. N. 2: 104. N. 1: 117.)

χόω, see χώννυμι.

ΧΡΑΙΣΜΩ, *help*, F. χροαισμόω, A. ἐχρούμην, 2 A. ἐχραισμον. (§ 96. 10.)

χρούω, *deliver an oracle, χρήσω, &c.* Mid. χράσομαι, *use*. (§§ 95. N. 3: 116. N. 2.)

χρή (χρούω), *it is necessary*, *Impersonal*, *Subj.* χρή, *Opt.* χρείη, *Inf.* χρήναι, *Part.* neut. χρεών, *Imperf.* ἐχρήν or χρήν, F. χρήσει.

The compound ἀπόχρη, *it is enough*, has *Inf.* ἀποχρήν, *Imperf.* ἀπέχρη.

NOTE. The *IND.* χέει regularly would be χέει, (§ 116. N. 2.)

The *OPT.* χείναι and the *INF.*



χρῆται come from χρεῖται (Ionic, XPHML) (§§ 116. N. 8: 117.

N. 17.) The PART. χρεών stands for χρεών. (§ 116. N. 9.)

The Imperfect ἵχεῖν is contracted from ἵχρεσιν (§ 116. N. 3.) For χρεῖν, see above §§ 78. N. 3: 93. N. 4: 23. N. 3.

χρῶννῦμι (ΧΡΟΝ), *color*, F. χρῶσθαι, A. ἔχρωσα, Perf. κέχρωκα, Perf. Pass. κέχρωσμαι, A. Pass. ἐχρώσθην. (§§ 96. 9: 107. N. 1: 109. N. 1.)

χρῶννῦμι (χρῶ), *heap up, dam*, F. χῶσω, A. ἔχωσα, Perf. κέχωκα, Perf. Pass. κέχωσμαι, A. Pass. ἐχούσθην. (ibid.)

ψ.

ψύχω, *cool*, ψύξω, &c. 2 A. Pass. ἐψύχην (as if from ΨΥΤΩ).

Ω.

ώθειω (ΩΘΩ), *push*, Imperf. ὠθήειν, F. ὠθήσω or ὠσω, A. ἔωσα, Perf. ἔωκα, Perf. Pass. ἔωσμαι, A. Pass. ἐώσθην, F. Mid. ὠσομαι. (§§ 96. 10: 80. N. 2.)

ὠρῶμαι, *buy*, Imperf. ὠρῶμεν, Perf. Pass. ὠρήσμαι, F. Mid. ὠρήσομαι, A. Mid. (not Attic) ὠρησάμεν or ὠρησάμεν. (§ 80. N. 2.)

NOTE. In the catalogue of Anomalous Verbs, tenses of easy formation (as F. Pass.) are not generally given.

## ADVERB.

§ 119. 1. Many adverbs answering to the question πῶς, *HOW? IN WHAT MANNER?* are formed from adjectives, pronouns, and participles, by changing *ος* of the nominative or genitive into *ως*. E. g.

σοφῶς, *wisely*, from σοφός, *wise*;

χαριέντως, *gracefully*, from χαρίεις, εἶτος, *graceful*;

ἀληθῶς, contracted ἀληθῶς, *truly*, from ἀληθής, εἶος, *true*;

οὕτως, *thus*, from οὗτος, *this*;

ὧντως, *indeed*, from ὦν, ὄντος, *being*.

2. Some adverbs of this class end in *δην* or *άδην*. Such adverbs are derived from verbs. E. g. γραβδῆν, *scratchingly*, from γραβῶ, *scratch*; λογάδην, *selectedly*, from λέγω, *select, collect*. (§§ 7: 96. 19.)

3. Some end in *δόν* or *ηδόν*. Such adverbs are derived from nouns. E. g. ἀγεληδόν, *in herds*, from ἀγέλη, *herd*; τετραποδηδόν, *like a quadruped*, from τετράπους, οδος, *four-footed*.

4. Some end in *ι* or *ιι*, *ι* or *ιι*. E. g. ἐθελούτι, *voluntarily*, from ἐθέλων, οντος, *willing*; βαρβαρισί, *like a barbarian*, from βαρβαρίζω, *act like a barbarian*.

5. Some end in ξ. E. g. *ἐναλλάξ*, *by turns, crosswise*, from *ἐναλλάσσω*, *place across*.

6. A few adverbs of this class end in *ἰνδην*. E. g. *πλουτίνδην*, *according to (his) wealth*, from *πλοῦτος*, *riches*.

§ 120. Adverbs answering to the question *πὸσάκις*, *HOW OFTEN?* end in *άκις*. Such adverbs are derived from adjectives. E. g. *συχνάκις*, *often*, from *συχνός*, *frequent*.

For the *numeral* adverbs, see above (§ 62. 4).

§ 121. 1. Adverbs answering to the question *πόθι* or *ποῦ*, *WHERE? IN WHAT PLACE?* end in *θι* or *σι(ν)*. E. g. *αὐτόθι*, *in that very spot*, from *αὐτός*.

The termination *σι(ν)* is chiefly appended to names of *towns*. It is preceded by *η* but when the nominative singular of the noun ends (or would end) in a pure or *ρα*, it is preceded by *α*. E. g. *Ἀθήνησι*, *at Athens*, from *Ἀθῆναι*, *Athens*; *Θεσπιάσι*, *at Thespiæ*, from *Θεσπιαί*, *Thespiæ*.

(1) Some adverbs of this class end in *ον* or *αχοῦ*. E. g. *αὐτοῦ*, *there*, from *αὐτός*; *παντοχοῦ*, *everywhere*, from *πᾶς*, *παντός*.

(2) Some end in *οῖ*. E. g. *Ἰσθμοῖ*, *at the Isthmus*, from *Ἰσθμός*, *Isthmus*.

(3) The following adverbs also answer to the question *WHERE?* ἄγχι or ἄγχοῦ, ἀνεκός, ἄνω, ἐγγύς, ἐκός, ἐκεῖ, ἐκτός, ἔνδον, ἔνθα or ἐνθαῦδε or ἐνταῦθα (Ionic ἐνθαῦτα), ἐντός, ἔξω, ἔσω, ἔκταρ, κάτω, πῆλας, πέρα and πέραν, πλησίον, πόρῳ, πρόσσω, τῆλε or τηλοῦ, ὠδῆ, and some others.

NOTE 1. The adverb *οἶκα*, *at home*, from *οἶκος*, *house*, takes the acute on the penult. (§ 20. N. 1.)

2. Adverbs answering to the question *πόθεν*, *WHENCE? FROM WHAT PLACE?* end in *θεν*. E. g.

*Ἀθῆνῃθεν*, *from Athens*, from *Ἀθῆναι*, *Athens*;  
*οὐρανόθεν*, *from heaven*, from *οὐρανός*, *heaven*.

Here belongs *ἐνθεν* or *ἐνθενδε* or *ἐντεῦθεν* (Ionic *ἐνθεῦτεν*), *hence, thence, whence*.

3. Adverbs answering to the question *πόσε*, *WHITHER? TO WHAT PLACE?* end in *σε*, *δε*, or *ζε*. E. g.

*ἐκεῖσε*, *thither*, from *ἐκεῖ*, *there*;  
*οἰκόνδε*, *to the house, home*, from *οἶκος*, *house*;  
*Θήβαζε*, *to Thebes*, from *Θῆβαι*, *Thebes*.

NOTE 2. In strictness, the ending *δε* is appended to the *accusative* singular or plural of the noun.

NOTE 3. The adverbs *εἰκαδε*, *home*, and *φύγαδε*, *to flight*, imply nom. *ΟΙΞ*, *ΦΥΞ*, whence *accus. εἰκα, φύγα*.

4. Adverbs answering to the question *πῇ*, *IN WHAT DIRECTION?* end in *η* or *αχῇ*. E. g.

*οὐδαμῇ*, *in no way*, from *οὐδαμός*, *none*;

*ἀλλαχῇ*, *in another direction*, from *ἄλλος*.

NOTE 4. The ending *η* becomes *η* only when the nominative of the adjective, from which such adverbs are derived, is not obsolete.

§ 122. The following adverbs answer to the question *πότε*, *WHEN? IN WHAT TIME?* *αἰί*, *αὔριον*, *ἐκάστοτε*, *ἔπειτα*, *ἐχθές* or *χθές*, *νεωστὶ*, *νύκτωρ*, *νῦν*, *ὄψέ*, *πάλαι*, *πάνιοτε*, *πέρυσι*, *πρίν*, *προχθές*, *πρώην*, *πρωῖ*, *σήμερον*, *τῆτες*, *ὑστερον*, and some others.

§ 123. The following table exhibits the adverbs derived from *ΠΟΣ*, *ὍΠΟΣ*, *ΤΟΣ*, and *ὅς*. (§§ 73. 1 : 63. N. 2 : 71.)

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>ποῦ</i> or <i>πόθι</i> , <i>where?</i>	<i>πού</i> or <i>ποθι</i> , <i>somewhere</i>	<i>τόθι</i> , <i>here</i> , <i>in this</i> <i>place</i>	<i>οὗ</i> or <i>ὅθι</i> or <i>ὅπου</i> or <i>ὀπό-</i> <i>θεν</i> , <i>where?</i>
<i>πόθεν</i> , <i>whence?</i>	<i>ποθέν</i> , <i>from</i> <i>some place</i>	<i>τόθεν</i> , <i>thence</i>	<i>ὅθεν</i> or <i>ὀπό-</i> <i>θεν</i> , <i>whence</i>
<i>ποῖ</i> or <i>πόσε</i> , <i>whither?</i>	<i>ποί</i> , <i>some-</i> <i>whither</i>	wanting	<i>οἷ</i> or <i>ὅποι</i> , <i>whither</i>
<i>πῇ</i> , <i>in what</i> <i>direction?</i>	<i>πή</i> , <i>in some</i> <i>direction</i>	<i>τῇ</i> or <i>τῇδε</i> or <i>ταύτῃ</i> , <i>in this</i> <i>direction</i>	<i>ῇ</i> or <i>ὅπῃ</i> , <i>in which</i> <i>direction</i>
<i>πότε</i> , <i>when?</i>	<i>ποτέ</i> , <i>at some</i> <i>time, once</i>	<i>τότε</i> , <i>then</i>	<i>ότε</i> or <i>ὀπότε</i> <i>when</i>
<i>πῶς</i> , <i>how?</i>	<i>πώς</i> , <i>some-</i> <i>how</i>	<i>τῶς</i> or <i>ᾧδε</i> or <i>οὕτως</i> , <i>thus, so</i>	<i>ὥς</i> or <i>ὀπῶς</i> , <i>as</i>
<i>πηνίκα</i> , <i>at</i> <i>what time?</i>	wanting	<i>τηνίκα</i> , <i>τηνικά-</i> <i>δε</i> , <i>τηνικαῦτα</i> , <i>at this or that</i> <i>time</i>	<i>ῆνίκα</i> or <i>ὀπηνίκα</i> , <i>at</i> <i>which time</i>
<i>πῆμος</i> , <i>when?</i>	wanting	<i>τῆμος</i> or <i>τῇ-</i> <i>μόσδε</i> or <i>τῇ-</i> <i>μοῦτος</i> , <i>then</i>	<i>ῆμος</i> or <i>ὀπῆ-</i> <i>μος</i> , <i>when</i>
wanting	wanting	<i>τέως</i> , <i>so long</i>	<i>ἕως</i> , <i>until</i>
wanting	wanting	<i>τόφρα</i> , <i>so long</i>	<i>ὄφρα</i> , <i>as long as</i>

NOTE 1. The forms *πίθι, ποθί, τίθι, ῖθι, τόθι, οἶ, τῶς, πῆμος, τῆμος, ἤμος, τόθρα, ῖθρα*, are poetic.

Instead of *τῶς*, the poets sometimes use *ῶς*, with the acute accent.

NOTE 2. The letter *ι* is annexed to the demonstratives *ταύτη, ᾧδι, οὕτως*, for the sake of emphasis. Thus, *ταυτηῖ, ᾧδί, οὕτωςί.* (§ 70. N. 2.)

NOTE 3. Also the adverbs *διῶρα, ἐνθάδι* or *ἐντιῶθι*, and *ῶν*, take *ι*. Thus, *διωρί, ἐνθαδί* or *ἐνταυθί, ἐντιωθί, ῶνί.*

NOTE 4. Some of the *relative* adverbs are strengthened by *τίς* or *οὗ*, or by both united. E. g. *ὅς, ὅστις, ὅπερ οὖν*, *as*; *ἔπου, ἐπουοῦν* *wherever*.

§ 124. 1. Some *genitives, datives, and accusatives* are used adverbially. E. g. *δημοσίᾳ, publicly*, from *δημόσιος, public*; *τέλος, finally, lastly*, from *τέλος, end*.

2. Especially the *accusative singular or plural* of the *neuter* of an *adjective* is often used adverbially. E. g. *μόνον, only*, from *μόνος, alone*; *πολύ* or *πολλά, much*, from *πολύς, much*.

NOTE. In some instances, a word with the preposition, which governs it, is used adverbially. E. g. *παραχρῆμα (παρὰ χρῆμα), instantly*; *πρὸς ἔργον (πρὸ ἔργου), to the purpose*; *καθάπτε (καθ' ἑπτε), as*.

## COMPARISON OF ADVERBS.

§ 125. The *comparative* of an adverb derived from an adjective is the same with the *neuter singular* of the comparative, and the *superlative* is the same with the *neuter plural* of the superlative, of that adjective. E. g.

*σοφῶς, wisely, σοφώτερον, more wisely, σοφώτατα, most wisely*, from *σοφός, wise.* (§ 57.)

*ἡδέως, pleasantly, ἡδίον, more pleasantly, ἡδιστα, most pleasantly*, from *ἡδύς, pleasant.* (§ 58.)

NOTE 1. Some adverbs of the *comparative degree* end in *ως*. E. g. *χαλιπῶς, χαλιπωτίως*, from *χαλιπός*.

*Superlatives* in *ως* are rare.

NOTE 2. Some comparative and superlative adverbs end in *ω*, particularly when the positive ends in *ω*. E. g. *ἄνω, up, ἀνωτίω, ἀνωτάτω*.

NOTE 3. The following adverbs are anomalous in their comparison:

*ἄγχι* or *ἀγχιῶν, near, ἄσθεν, ἄγχιστα.* (Compare § 58. N. 1.)

*ἱκᾶς, afar, ἱκαστίω, ἱκαστάτω.* (§ 125. N. 2.)

*ἔνδον, within, ἐνδοτίω, ἐνδοτάτω.* (ibid.)

*μάλα, very, μᾶλλον, more, rather, μάλιστα, very much, especially.*

*νυκτῶς, nightly, by night; νυκτιαιτίω, farther back in the night, that is, earlier in the morning, νυκτιαιτάτω, very early in the morning.*

*πέρα, farther, beyond, περαιτίω* or *περαιτίω, περαιτάτω.* (ibid.)

*πρὸς ἔργον, to the purpose, προεργιαιτίω, more to the purpose, προεργιαίτατα, very much to the purpose.*



## DERIVATION OF WORDS.

§ 126. All words, which cannot be proved to be derivative, must be considered as primitive.

## DERIVATION OF SUBSTANTIVES.

§ 127. Substantives derived FROM OTHER SUBSTANTIVES end in

*ιδης, άδης, ιάδης, ιων, ις, άς, ινη, ιώνη, patronymics :*

*ιον, ιδιον, άριον, ύλλιον, ύδριον, ύφριον, ισκος, ύλλος or ύλος, ισκη, ις, diminutives :*

*ιος, ιτης, ατης, ήτης, ιατης, ιώτης, ανός, ηνός, ινος, εύς, α, ις, ας, ών, ωνιά, τής, τς, σσα, ισσα, appellatives.*

1. PATRONYMICS, that is, names of persons derived from their parents or ancestors, end in *ιδης, αδης, ιαδης*, gen. *ου*, and *ιων* gen. *ωνος*, masculine: *ις* gen. *ιδος, ας* gen. *αδος*, and *ινη, ιωνη*, feminine.

(1) Patronymics from nouns in *ης* or *ας*, of the *first declension*, end in *αδης* (fem. *ας*). E. g. *Ἰππότης, Ἰπποτιάδης* son of *Hippotes*; *Βορέας, Βορεάδης* son of *Boreas*.

(2) Patronymics from nouns in *ος* and *ιος*, of the *second declension*, end in *ιδης* (fem. *ις*) and *ιαδης* (fem. *ιας*) respectively. E. g. *Κρόνος, Κρονίδης* son of *Saturn*; *Ἀσκληπιός, Ἀσκληπιάδης* son of *Æsculapius*.

In this case, the poets often use *ιων* (fem. *ινη, ιωνη*) for *ιδης* E. g. *Κρονίων* for *Κρονίδης*; *Ἀδρηστος, Ἀδρηστινή* daughter of *Adrastus*.

(3) Patronymics from nouns of the *third declension* are formed by dropping *ος* of the genitive of the primitive, and annexing *ιδης* (fem. *ις*) or *ιαδης*. E. g. *Πέλοψ, πος, Πελοπίδης* son of *Pelops*; *Φέρης, ητος, Φερητιάδης* son of *Pheres*; *Ἀτλας, ατος, Ἀτλαντίς* daughter of *Atlas*.

The poets sometimes use *ιων* for *ιδης*. E. g. *Πηλεύς, έος, Πηλεών* son of *Peleus*.

NOTE 1. The epic poets often form patronymics from nouns in *ις*, by dropping *ος* of the Ionic genitive (§ 44. N. 2), and annexing *ιαδης, ις*. E. g. *Πηλεύς, ηος, Πηληϊάδης* son of *Peleus*; *Βρισιύς, ηος, Βρισηϊς* daughter of *Briseus*.

Feminine patronymics in *νις* are sometimes contracted in the oblique cases. E. g. *Νηριύς, ηος, Νηρηϊς* daughter of *Nereus, Nereid*, gen. plur. *Νηρηίδων*.

2. A DIMINUTIVE signifies a small thing of the kind denoted by the primitive.

Diminutives end in *ιον*, *ιδιον*, *αριον*, *υλλιον*, *υδριον*, *υφιον*, neuter : *ισκος*, *υλλος* or *υλος*, masculine : *ισκη*, *ις* gen. *ιδος*, feminine. E. g. *ἄνθρωπος*, *man*, *ἄνθρωπιον*, *a little fellow*; *στεφανος*, *crown*, *στεφανίσκος*, *a little crown*; *μῆραξ*, *κος*, *girl*, *μειραλίωη*, *a little girl*.

NOTE 2. The first syllable of *ιδιον* is contracted with the preceding vowel. E. g. *βῆς*, *βοός*, *οx*, *βοΐδιον*, *a little ox*; *λέξις*, *ιως*, *word*, *λεξιδιον*, *a little word*. In this case, the ending *ιδιον* often becomes *ιδιον*.

NOTE 3. Many diminutives in *ιον* have lost their diminutive signification. E. g. *πῖδιον*, *πιδιον*, *plain*.

3. *National APPELLATIVES* end in *ιος*, *ιτης*, *ατης*, *ητης*, *ιατης*, *ιωτης*, *ανος*, *ηρος*, *ινος*, gen. *ου*, and *ευς* gen. *εος*, masculine : *α*, *ις* gen. *ιδος*, and *ας* gen. *αδος*, feminine. E. g. *Κόρινθος*, *Corinth*, *Κορίνθιος*, *a Corinthian*; *Στάγαιρα*, *Stagira*, *Σταγειρίτης*, *a Stagirit*; *Τηγέα*, *Tegea*, *Τεγεάτης*, *a Tegean*.

NOTE 4. When the nominative singular of the noun denoting the place ends (or would end) in *α* or *η*, the ending *ιος* is generally contracted with the preceding vowel. E. g. *Ἀθήναι*, *Ἀθηναίος*.

4. Nouns denoting a place, where there are many things of the same kind, end in *ων* or *ωρια*. E. g. *δάφνη*, *laurel*, *δαφνών*, *laurel-grove*; *ρόδον*, *rose*, *ρόδωνιά*, *rose-garden*.

5. Many masculine appellatives end in *της* gen. *ου*. E. g. *πόλις*, *city*, *πολίτης*, *citizen*; *ἵππος*, *horse*, *ἵπποιτης*, *horseman*. Those in *ιτης* have the *ι* in the penult long.

Feminine appellatives of this class end in *τις*. E. g. *πολίτις*, *female citizen*.

6. Some masculine appellatives end in *ευς*. E. g. *ἵππος*, *horse*, *ἵππεύς*, *horseman*.

7. Some feminine appellatives end in *σσα* or *ισσα*. E. g. *Θρᾷς*, *a Thracian*, *Θρᾷσσα*, *a Thracian woman*; *βασιλεύς*, *king*, *βασίλισσα*, *queen*.

§ 128. Substantives derived FROM ADJECTIVES end in *ια*, *της* gen. *ητος*, *σύνη*, *ος* gen. *εος*, *α* gen. *ας*, and *η*. Such substantives denote the ABSTRACT of their primitives. E. g.

<i>κακία</i> , <i>vice</i>	from <i>κακός</i> , <i>wicked</i>
<i>ὀξύτης</i> , <i>sharpness</i>	“ <i>ὀξύς</i> , <i>sharp</i>
<i>δικαιοσύνη</i> , <i>justice</i>	“ <i>δίκαιος</i> , <i>just</i>
<i>βάθος</i> , <i>depth</i>	“ <i>βαθύς</i> , <i>deep</i> .

NOTE 1. If the ending *ια* be preceded by *ι* or *α*, a contraction takes place. E. g. *ἀλήθεια*, *truth*, from *ἀληθής*, *ίος*, *true*; *ἄνεια*, *folly*, from *ἄνους*, *foolish*.

The ending *ια* often becomes *ία*. E. g. *ἀμαθία* for *ἀμάδια*, *ignorance*, from *ἀμαθής*, *ignorant*.

NOTE 2. Those in *της* are always *feminine*. They are generally *paroxytone*. (§ 19. 2.)

NOTE 3. If the penult of the primitive be short, the ending *ωνία* becomes *ωνία*. E. g. *ιερωσύνη*, *priesthood*, from *ιερός*, *sacred*.

NOTE 4. Those in *ος* are always derived from adjectives in *ος* (§ 51), by changing *ος* into *ος*.

NOTE 5. Abstract nouns in *α* or *η*, from adjectives in *ος*, are always *paroxytone* (§ 19. 2). E. g. *ἔχθρα*, *enmity*, from *ἐχθρός*, *enemy*.

§ 129. Substantives derived FROM VERBS end in *α*, *η*, *ος*, *τηρ*, *της*, *τωρ*, *εύς*, *ης*, *ας*, *σις*, *σία*, *μός*, *μα*, *μη*.

1. Verbal nouns in *α*, *η*, and *ος* gen. *ου* or *εος*, denote the ABSTRACT of the primitive. E. g.

*χαρά*, joy from *χαίρω*, rejoice, (§ 96. 18)

*μάχη*, battle “ *μάχομαι*, fight

*ἐλεγχος*, confutation “ *ἐλέγχω*, confute

*πράγος*, thing “ *πράσσω*, do, (§ 96. 3.)

NOTE 1. When the radical vowel is either *ε*, *α*, or *ο*, (§ 96. 19,) verbal nouns of this class (§ 129. 1) have *ο* in the penult. E. g. *λόγος*, word, from *λέγω*, say.

NOTE 2. Feminines in *σία* come from verbs in *τινω*. E. g. *βασιλία*, sovereignty, from *βασιλεύω*, reign.

2. Verbal nouns denoting the SUBJECT of the verb (§ 156) end in *τηρ* (fem. *τειρα*, *τρια*, *τρίς* gen. *ιδος*), *της*, *τωρ*, *εύς*, *ης* (fem. *ις* gen. *ιδος*), *ας*, and *ος* gen. *ου*. The penult of those in *τηρ*, *της*, *τωρ*, is generally like that of the perfect passive (§ 107). E. g.

*ὁυτήρ*, one who draws from *ΠΙΩ*, draw

*ποιητής*, maker “ *ποιέω*, make

*ὀήτωρ*, speaker “ *ΠΕΩ*, speak

*γραφεύς*, writer “ *γράφω*, write.

NOTE 3. Those in *ης*, *ας*, gen. *ου*, annex these endings to the last consonant of the verb. They are chiefly found in composition. E. g. *γεωμέτρης*, geometer, from *γία*, earth, and *μετρέω*, measure; *φυγαδοθήρας*, hunter of fugitives, from *φυγας*, fugitive, and *θηράω*, hunt.

NOTE 4. Those in *ος* are generally found in composition. E. g. *μητροφόρος*, a matricide, from *μήτηρ* and *ΦΕΝΩ*.



3. Nouns denoting the ACTION of the verb end in *σις, τια, μος*. Their penult is generally like that of the perfect passive (§ 107). E. g.

ὄρασις, <i>vision</i>	from	ὄράω, <i>see</i>
εἰχασία, <i>conjecture</i>	"	εἰχάζω, <i>I conjecture</i>
διωγμός, <i>pursuit</i>	"	διώκω, <i>pursue</i> , (§ 9. 1.)

4. Nouns denoting the EFFECT of the verb end in *μα*. Their penult is generally like that of the perfect passive (§ 107). E. g.

κόμμα, *that which is cut off, piece*, from κόπτω, *cut*, (§§ 96. 2: 8. 1.)

5. Verbal nouns in *μη* sometimes denote the action and sometimes the effect of the verb. E. g. ἐπιστήμη, *knowledge*, from ἐπίσταμαι, *understand*; γραμμή, *line drawn*, from γράφω, *write*, (§ 8. 1.)

## DERIVATION OF ADJECTIVES.

§ 130. Adjectives derived FROM OTHER ADJECTIVES end in *ιος, σιος, κος, ακος*. E. g. ἐλεύθερος, *free*, ἐλευθέριος, *liberal*; ἐκείν, *willing*, ἐκονσιος, *voluntary*, (§ 12. 5;) θήλυς, *female*, θηλυκός, *feminine*.

§ 131. Adjectives derived FROM SUBSTANTIVES end in

*ιος, αιος, ειος, οιος, ῶος, ικός, εος, ειρός, ινος, ερός, ηρός, αλέος, ηλός, ωλός, ιμος, ήεις, ιεις, οεις, ῶτης.*

1. The endings *ιος, αιος, ειος, οιος, ῶος, ικος*, denote belonging to or relating to. E. g. αἰθήρ, *ether*, αἰθέριος, *ethereal*; Θῆβαι, *Thebes*, Θηβαῖος, *Theban*; ποιητής, *poet*, ποιητικός, *poetic*.

2. The endings *εος, ειρος, ινος*, generally denote the material of which any thing is made. E. g. χρυσός, *gold*, χρύσιος, *golden*; δρῦς, *oak*, δρυῖος, *oaken*.

3. The endings *ερος, ηρος, αλεος, ηλος, ωλος*, denote quality. E. g. τρυφή, *luxury*, τρυφερός, *luxurious*; θάρδος, *courage*, θαρδάλιος, *courageous*.

4. The ending *ιμος* generally denotes fitness. E. g. ἐδωδή, *food*, ἐδώδιμος, *edible*.

5. The endings *ηεις, ιεις, οεις*, generally denote fulness. E. g. τιμή, *value*, τιμήεις, *valuable*; χάρις, *grace*, χαρίεις, *graceful*.



6. The ending *ωδης* denotes *resemblance*. E. g. *πῦρ*, *fire*, *πυρώδης*, *like fire*.

§ 132. Adjectives derived FROM VERBS end in *τός*, *τιός*, *λος*, *νός*, *ης*, *ος*, *μων*.

1. Verbal adjectives in *τος* are equivalent to the perfect passive participle. E. g. *ποιέω*, *make*, *ποιητός*, *made*.

Frequently they imply *capableness*. E. g. *θεάομαι*, *see*, *θεατός*, *visible*, *capable of being seen*.

NOTE 1. Sometimes verbal adjectives in *τος* have an active signification. E. g. *καλύπτω*, *cover*, *καλυπτός*, *covering*.

2. Verbal adjectives in *τιος* imply *necessity*, *obligation*, or *propriety*. E. g. *ποιέω*, *make*, *ποιητέος*, *to be made*, *that must be made*.

NOTE 2. The *penult* of adjectives in *τος* and *τιος* is generally like that of the perfect passive (§ 107).

3. A few verbal adjectives end in *λος*, *ρος*. E. g. *ΔΕΙΣ*, *fear*, *δειλός*, *timid*, *δεινός*, *terrible*.

4. Many adjectives are formed from verbs by annexing *ης* gen. *εος*, *ος* gen. *ου*, to the root. Such adjectives are generally found in composition. E. g. *ἄμαθής*, *ignorant*, from *ἄ-* and *μανθάνω*, (§§ 96. 7 : 135. 4;) *πολυλόγος*, *talkative*, from *πολύς* and *λέγω*, (§§ 135. 1 : 96. 19.)

5. Verbal adjectives in *μων* are *active* in their signification. E. g. *ἐπιστήμων*, *knowing*, from *ἐπίσταμαι*, *know*.

§ 133. A few adjectives in *ινος* are derived FROM AD-VERBS. E. g. *χθές*, *yesterday*, *χθεινός*, *yesterday's*, *of yesterday*.

## DERIVATION OF VERBS.

§ 134. Derivative verbs end in *άω*, *ίω*, *όω*, *έω*, *άζω*, *ίζω*, *αίω*, *ύω*, *σείω*, *ιάω*.

1. In verbs derived from nouns of the *first* and *second declension*, the verbal ending takes the place of the ending of the nominative (§§ 31. 1 : 33. 1). E. g.

*τιμή*, *honor*

*κοινωνός*, *partaker*

*μισθός*, *wages*

*δικη*, *justice*

*τιμάω*, *I honor*

*κοινωνέω*, *partake*

*μισθόω*, *let, hire*

*δικάζω*, *judge*.

In verbs derived from nouns of the *third declension*, the ending takes the place of the termination *ος* of the genitive (§ 35. 1). But when the nominative singular ends in a vowel, or in *ς* preceded by a vowel (§ 36. 1), the verbal ending generally takes the place of the ending of the nominative. E. g.

οἴαξ, *κος*, *rudder*οἰακίζω, *steer*θαῦμα, *wonder*θαυμάζω, *admire*

NOTE 1. Verbs in *αινω*, *υνω*, generally come from adjectives in *ος*, *υς* gen. *ιος*, respectively. E. g. *μωρός*, *foolish*, *μωραίνω*, *act in a foolish manner*; *βαθύς*, *deep*, *βαθύνω*, *deepen*.

NOTE 2. Verbs in *σειω* express a *desire*, and are formed by annexing this ending to the root of the primitive verb. E. g. *δράω*, *do*, *δρασεῖω*, *desire to do*.

Also some verbs in *ιαω* or *αω* express a *desire*. Such verbs are derived from substantives. E. g. *στρατηγός*, *general*, *στρατηγιάω*, *desire to become a general*.

2. Some verbs are formed from nouns by changing the ending of the nominative into *ω*, and modifying the penult according to § 96. E. g. *χαλεπός*, *injurious*, *χαλέπτω*, *injure*, (§ 96. 2;) *μαλακός*, *soft*, *μαλάσσω*, *soften*, (§ 96. 3;) *ἄγγελος*, *messenger*, *ἄγγελλω*, *announce*, (§ 96. 6;) *καθαρός*, *clean*, *καθαίρω*, *I clean*, (§ 96. 18.)

## COMPOSITION OF WORDS.

§ 135. 1. When the first component part of a word is a noun of the *first* or *second declension*, its ending is dropped, and an *ο* is substituted. E. g.

μουσοποιός, *singer*

from μούσα, ποιέω

ιεροπρεπής, *holy*

" ιερός, πρέπω.

But when it is a noun of the *third declension*, the termination *ος* of the genitive is dropped, and an *ο* is substituted. E. g.

παιδοτριβής, *instructor*, from παῖς, παιδός, τριβω.

NOTE 1. The *ο* is generally omitted when the root of the first component part ends in *αν*, *ι*, *ου*, *υ*. (§ 36. 1, R. 1.) E. g. *πολιπορθος*, *city-destroying*, from πόλις, πέρθω.

NOTE 2. The *ο* is often omitted when the last component part begins with a vowel. E. g. *νεώνητος*, *newly bought*, from νέος, ὠνήτός.

NOTE 3. The *o* is sometimes omitted when the root of the first component part ends in *o*. (ibid.) E. g. *μυλάγκαρπος*, producing black fruit, from *μίλας*, -*ανος*, *καρπός*, (§ 12. 2.)

NOTE 4. When the first component part is *γία*, earth, the *o* is changed into *ω*. E. g. *γιογράφος*, geographer, from *γία*, *γράφω*.

2. When the first component part is a *verb*, the connecting letter is *ε* or *ι*. Sometimes *ι* becomes *σι*. E. g.

<i>μηνέμαχος</i> , brave	from	<i>μίνω</i> , μάχη
<i>ῥοχικέραυνος</i> , thunder-ruling	"	<i>ῥέχω</i> , κεραυνός
<i>δεξιδωρος</i> , receiving presents	"	<i>δέχομαι</i> , δῶρον, (§ 9. 2)

NOTE 5. Sometimes *σι* drops *ι* before a vowel. E. g. *ρίψασσι* (for *ρίψιασσι*, that is, *ρίπ-σί-ασσι*), coward, from *ρίπτω*, *ἄσπις*. (§§ 96. 2: 8. 2.)

3. The primitive PREPOSITIONS are the only ones with which other words are compounded. (§ 226. 1.)

These prepositions generally lose the *final* vowel, when the word, with which they are compounded, begins with a vowel; except *περί* and *πρό*. E. g.

<i>ἄν-άγω</i> , lead up	from	<i>ἀνά</i> , ἄγω
<i>ἐπ-αινέω</i> , praise	"	<i>ἐπί</i> , αἰνέω
<i>περι-έχω</i> , contain	"	<i>περί</i> , ἔχω
<i>προ-έχω</i> , excel	"	<i>πρό</i> , ἔχω.

NOTE 6. In *πρό*, the *o* is often contracted with the following vowel. E. g. *προύχω* for *προέχω*.

NOTE 7. *Ἀμφί* often retains the *ι* before a vowel. E. g. *ἀμφίινυμι* from *ἀμφί*, *ἵνυμι*.

NOTE 8. The Epic language often drops the final vowel of a preposition even before a consonant. E. g. *ἀπ-πέμπω* for *ἀπο-πέμπω*.

4. The negative prefix *ἀ-* (called *alpha privative*) corresponds to the English prefix *un-*, or to the suffix *-less*. Before a vowel it generally becomes *ἄν-*. E. g.

<i>ἄ-σοφος</i> , unwise	from	<i>ἀ-</i> , σοφός
<i>ἄ-χρησιος</i> , useless	"	<i>ἀ-</i> , χρησιός
<i>ἄν-άξιος</i> , unworthy	"	<i>ἀ-</i> , ἄξιος.

# PART III.

## SYNTAX.

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### SUBSTANTIVE.

§ 136. 1. A substantive annexed to another substantive or to a pronoun, for the sake of explanation or emphasis, is put in the same case. E. g.

Ξέρξης βασιλεύς, *King Xerxes*. Here βασιλεύς is annexed to Ξέρξης.

Ἐμὲ τὸν Τηρέα, *Me Tereus*.

A substantive thus annexed to another substantive is said to be in **APPPOSITION** with it.

**NOTE 1.** Sometimes the substantive is repeated for the sake of emphasis. E. g. Λαοθὴ θυγάτηρ Ἄλτ᾽ αὖ γίγνται· Ἄλτιω δὲ Λιλιγισσὶ φιλοπολίμῳσι ἐνάσσει, *Laothē the daughter of old Altes; of Altes who rules over the warlike Leliges*.

**NOTE 2.** The repeated noun (§ 136. N. 1) is, in some instances, put in the nominative. E. g. Ἀνδρομάχη, θυγάτηρ μεγαλήτερος Ἡσιτίωνος· Ἡσιτίων δὲ ἴκταν ὑπὸ Πλάκῃ ὑλήσει, *Andromache the daughter of magnanimous Eëtion; Eëtion, who dwelt at the foot of woody Placus*.

**NOTE 3.** Sometimes a substantive supplies the place of an adjective. E. g. Σάη πόλις Ἑλλάς, *Sanē, a Grecian city*, where the substantive Ἑλλάς, *Greece*, stands for the adjective Ἑλληνική, *Grecian*.

**REMARK.** Personal or national appellatives are often accompanied by the word ἀνὴρ, *man*. E. g. Βασιλεὺς ἀνὴρ, *a man who is a king, simply a king*. Ἄνδρες Ἀθηναῖοι, *men of Athens, simply Athenians*.

**NOTE 4.** An abstract noun is often used for the corresponding concrete. E. g. Ὠκεανὸς, θεῶν γίνεσσι, *Oceanus, the parent of the gods*, where the abstract γίνεσι, *production*, stands for the concrete γινίτην, *producer*.

**NOTE 5.** The limiting noun, which regularly is put in the genitive (§ 173), sometimes stands in apposition with the limited noun. E. g. Δίκα μυῖαι εἰσφερέα, for Δίκα μὲν εἰσφερέα, *a contribution of ten minæ*.

2. A substantive in apposition with two or more substantives is put in the plural. E. g.

Ἀμίστρος, Ἀρταφέρνης, καὶ Μεγαβάξης, τᾶροὶ Περσῶν, *Amistres, Artaphernes, and Megabazes, leaders of the Persians*.



## ADJECTIVE.

§ 137. 1. An adjective agrees with its substantive in gender, number, and case. E. g.

Ἄνθρωπος σοφός, *A wise man.* Ἀνδρὸς σοφοῦ, *Of a wise man.*

Ἄνδρες σοφοί, *Wise men.* Ἀνδρῶν σοφῶν, *Of wise men.*

This rule applies also to the article, to the possessive, interrogative, indefinite, and demonstrative pronouns, and to the participle.

NOTE 1. A *feminine* substantive in the *dual* often takes a *masculine* adjective, article, pronoun, or participle. E. g.

Τούτῳ τῷ τέχνῃ, for Ταῦτα τὰ τέχνη, *These two arts.*

NOTE 2. Sometimes the gender of the adjective or participle has reference to the gender *implied* in the substantive. E. g. Ψυχὴ Θεβαίου Τυρσίου, χρύσειον σκήπτρον ἔχων, *the soul of the Theban Tiresias, holding a golden sceptre*, where the masculine ἔχων is used on account of Τυρσίῳ.

NOTE 3. In some instances the *gender* and *number* of the adjective or participle are determined by the noun governed by its substantive. E. g. Πτηνῶν ἀγίλαι, ὑποδίσαντις, *flocks of birds fearing*, where the masculine ὑποδίσαντις refers to πτηνῶν, although it agrees in case with ἀγίλαι.

2. If an adjective, pronoun, or participle refers to *two or more* substantives, it is put in the *plural*. If the substantives denote *animate* beings, the adjective, pronoun, or participle, is *masculine*, when one of the substantives is *masculine*. If they denote *inanimate* beings, the adjective, &c. is generally *neuter*. E. g.

Βοῦν καὶ ἵππον καὶ κάμηλον ὅλους ὀπιούς, *An ox, a horse, and a camel, roasted whole.*

Λίθοι τε καὶ πλίνθοι καὶ ξύλα ἀτάκτως ἐρρόιμμένα, *Stones, clay, wood, and brick, thrown together without order.*

NOTE 4. The adjective often agrees with one of the substantives. E. g. Ἄλοχοι καὶ νήπια τέχνα ποτιδέγμεναι, *wives and infants expecting.*

NOTE 5. The adjective or participle is often put in the *dual*, if it refers to two substantives. E. g. Καλλίας καὶ Ἀλκιβιάδης ἤκετ' ἄγοντε τὸν Προδίκον, *both Callias and Alcibiades came bringing Prodicus.*

3. A *collective* substantive in the singular often takes an adjective or participle in the plural. E. g.

Τροίην ἐλόντες Ἀργείων στόλος, *The army of the Greeks having taken Troy.* Here the plural participle ἐλόντες agrees with the singular substantive στόλος.

NOTE 6. A noun or a personal pronoun in the *dual* often takes a *participle* in the plural. E. g. Νῶ καταβάντες, *we both going down.*

On the other hand, a noun in the plural sometimes takes a participle in the dual, in which case only two things are meant. E. g. Αἰγυπιοὶ πλάζοντε, *two vultures uttering loud shrieks.*

NOTE 7. In Homer, the dual nouns εἶσι and δεῦρε are accompanied by plural adjectives. E. g. Ὅσσε φαεινά, *two bright eyes.* Ἀλλεμα δεῦρε, *two stout spears.*

NOTE 8. The duals δύο and ἄμφω are frequently joined to plural substantives. E. g. Δύο ψυχάς, *for Δύο ψυχά, two souls.*

§ 138. 1. An adjective is often used *substantively*, the substantive, with which it agrees, being understood. E. g. φίλος *sc.* ἀνὴρ, *A friend.*

Οἱ θνητοί, *sc.* ἄνθρωποι, *Mortals.*

2. The *neuter* singular of an adjective or participle is often equivalent to the *abstract* (§ 128) of that adjective or participle. In this case the article precedes the adjective or participle. E. g. Τὸ καλόν, *the beautiful, beauty.* Τὸ μέλλον, *the future.*

NOTE 1. *Masculine* or *feminine* adjectives often supply the place of *adverbs*. E. g. Ζεὺς χθιὺς ἔβη, *Jupiter went yesterday*, where the adjective χθιὺς, *hesternus*, is equivalent to the adverb χθές, *yesterday.*

So all adjectives in αῖος answering to the question ποσताῖος, *on what day?* (§ 62. 3.) E. g. Τριταῖος ἀφίκετο, *he came on the third day.*

NOTE 2. It has already been remarked, that the neuter of an adjective is often used *adverbially*. (§ 124. 1.)

## ARTICLE.

§ 139. 1. In its leading signification the Greek article corresponds to the English article *the*. E. g.

Ὁ ἀνὴρ, *The man.* Οἱ ἄνδρες, *The men.*

Ἡ γυνή, *The woman.* Αἱ γυναῖκες, *The women.*

Τὸ δένδρον, *The tree.* Τὰ δένδρα, *The trees.*

2. A Greek noun without the article is equivalent to the corresponding English noun with the article *a* or *an*. E. g. *ἄνθρωπος*, *a man*; *γυνή*, *a woman*; *δένδρον*, *a tree*.

3. *Proper names* very often take the article. But the article is generally omitted when the proper name is accompanied by a substantive with the article, (§ 136.) E. g.

Ὁ Ὀλυμπός, *Olympus*.

Πιττακὸς ὁ Μιτυληναῖος, *Pittacus the Mitylenian*.

NOTE 1. The article accompanies the leading character of a well-known story or anecdote. E. g. Τῷ Σεριφίῳ λήγοντι, ὅτι [Θημιστοκλῆς] οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκίμοι, *to a Seriphian saying, that he [Themistocles] had become famous not through himself, but through the city*, where the article τῷ is used, because the remark of the Seriphian and the reply of Themistocles were well known in Athens.

NOTE 2. The article sometimes accompanies the second accusative after verbs signifying to call (§ 166). E. g. Ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, *they attempted to strike Dexippus, exclaiming, "The traitor!" not calling him a traitor*.

§ 140. 1. The article is very often separated from its substantive by an adjective, possessive pronoun, participle, or by a genitive depending on the substantive (§ 173). E. g.

Ὁ καλλιεπὴς Ἀγάθων, *The elegant Agathon*.

Τὸν ἐμὸν ἵππον, *My horse*.

Ὁ Θεσσαλῶν βασιλεὺς, *The king of the Thessalians*.

The article is also separated by other words connected with the substantive, in which case a participle (commonly γένόμενος or ὢν) may be supplied. E. g. Τοῦ κατ' ἄστρα Ζηρός, *of Jupiter, who dwells among the stars*.

REMARK 1. Two or even three articles may stand together. E. g. Τὸ τῇ πόλει συμφέρον, *that which is profitable to the city*. Τὰ τῇ, τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the souls of the majority of mankind*.

NOTE 1. In Ionic writers, the article is often separated from its substantive by the word upon which the substantive depends (§ 173). E. g. Τῶν τι στρατιωτίων, for Τῶν στρατιωτίων τις, *one of the soldiers*.

REMARK 2. Sometimes the article is separated from the word, to which it belongs, by an incidental proposition. E. g. Ἀποπαύσαι τοῦ, ὅποτε βούλονται ἵκαστοι, γυναῖκα ἄγισθαι, for Ἀποπαύσαι τοῦ γυναῖκα ἄγισθαι, ὅποτε βούλονται ἵκαστοι, *having stopped them from marrying whenever they wished*.

2. The words connected with the substantive are often placed after it, in which case the article is repeated. The first article however is often omitted. E. g.

Κλειγένης ὁ μικρός, *Little Cligēnes*.

Τὰς ἄρας τὰς ἐτέρας, *The other seasons*.



This arrangement is more emphatic than that exhibited above (§ 140. 1).

NOTE 2. In some instances this order is inverted. E. g. Τὰ ἄλλα = τὰγαθὰ for Τὰγαθὰ τὰ ἄλλα, *the other good things*.

3. The *participle* preceded by the article is equivalent to ἐκεῖνος ὅς, *he who*, and the finite verb. E. g. Τοὺς πολεμήσαντας τοῖς βαρβάροις, *those who fought against the barbarians*, where τοὺς πολεμήσαντας is equivalent to ἐκείνους οἱ ἐπολέμησαν. But πολεμήσαντας τοῖς βαρβάροις would mean *having fought against the barbarians*.

NOTE 3. Hence, a participle preceded by the article is often equivalent to a *substantive*. E. g. Οἱ φιλοσοφῶντες, equivalent to Οἱ φιλόσοφοι, *the philosophers*.

NOTE 4. When the adjective stands before or after the substantive and its article, the substantive with the article involves the relative pronoun ὅς. E. g. Οὐ βάνανσον τὴν τέχνην ἐκτεσάμην, equivalent to Ἡ τέχνη, ἣν ἐκτεσάμην, οὐ βάνανσός ἐστιν, *the art which I possess is not low*.

4. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed. E. g. Τὸν βίον τῶν ιδιωτευτόνων, ἢ τὸν τῶν τυραννεύόντων, *The life of private persons, or that of those who are rulers*.

NOTE 5. In certain phrases a noun is understood after the article. The nouns which are to be understood are chiefly the following :

γῆ, *land, country*, as Εἰς τὴν ἑαυτῶν, *To their own country*.

γνώμη, *opinion*, as Κατὰ γε τὴν ἐμὴν, *In my opinion at least*.

ὁδός, *way*, as Τὴν ταχίστην, *The quickest way*.

πρᾶγμα, *thing*, as Τὰ τῆς πόλεως, *The affairs of the state*.

εἶός, *son*, as Ὁ Κλεινίου, *The son of Clinias*.

5. The demonstrative pronoun, and the adjective πᾶς or ἅπας, are placed either before the substantive and its article, or after the substantive. E. g.

Οὗτος ὁ ὄρνις, or Ὁ ὄρνις οὗτος, *This bird*.

Τὸ βάρος τοῦτο, or Τοῦτο τὸ βάρος, *This burden*.

Ἀπαντας τοὺς ἀριθμοὺς, or Τοὺς ἀριθμοὺς ἅπαντας, *All the numbers*.

The article, however, in this case is often omitted. E. g. Οὗτος ἀνὴρ, *this man*. Πᾶντες ἄνθρωποι, *all men*.



NOTE 6. Πᾶς in the singular without the article often means *every, each*. E. g. Πᾶς ἄνθρωπος, *every man*.

NOTE 7. Ὅλος and ἑκαστος often imitate πᾶς. E. g. Τοῦ σκάφους ὅλου, *of the whole ship*. Τὸν ὀπλίστην ἑκαστον, *every heavy-armed soldier*. Ἐκάστης τῆς οἰκίας, *of every house*.

NOTE 8. Τοιοῦτος is sometimes preceded by the article. E. g. Ἐ ταῖς τοιαύταις ἐπιμελείαις, *in such pursuits*.

NOTE 9. The article is sometimes placed before the interrogative pronoun τίς and the pronominal adjective ποῖος. E. g. Τὸ τί; *what is it?* Τὰ ποῖα ταῦτα; *such as what?*

NOTE 10. The indefinite pronoun διὗνα is preceded by the article. E. g. Ὁ διὗνα, *such-a-one*.

§ 141. 1. An *adverb* preceded by the article is equivalent to an *adjective*. E. g. Οἱ τότε ἄνθρωποι, *the men of that time, the men who lived in those days*.

2. An *adverb* preceded by the article, without any substantive expressed, has the force of a *substantive*. E. g. Ἡ αὔριον, sc. ἡμέρα, *the morrow*.

NOTE 1. Sometimes the article does not perceptibly affect the adverb before which it is placed. E. g. Τὸ πάλαι or τοπάλαι, *in olden time, anciently*. Τὰ νῦν or τανῦν, *now, at the present time*. Τὸ αὐτίκα, *immediately*.

3. The *neuter singular* of the article often stands before an entire proposition. E. g. Τὸ ὁμοίως ἀμφοῖν ἀκροῦσθαι, *to hear both impartially*.

4. The *neuter singular* of the article is often placed before single words which are explained or quoted. E. g. Τὸ ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, *when I say you, I mean the state*. Τῷ εἶναι χρῆσθαι, καὶ τῷ χωρὶς, *to use the words εἶναι, and χωρὶς*.

NOTE 2. Sometimes the article is of the gender of the substantive which refers to the quotation. E. g. Καλὴν ἔφη παραινεῖσιν εἶναι τὴν καδδύναμιν ἔρδειν, *he said, "To sacrifice to the gods according to thy power," is very good advice*, where the gender of the article before the expression καδδύναμιν ἔρδειν is determined by the substantive παραινεῖσιν.

NOTE 3. In grammatical language, every word regarded as an independent object takes the gender of the name of the part of speech, to which it belongs. E. g. Ἡ ἐγώ sc. ἀντωνυμία, *the pronoun ἐγώ, I*. Ἡ ὑπό sc. πρόθεσις, *the preposition ὑπό, under*. Ὁ γάρ sc. σύνδεσμος, *the conjunction γάρ, for*.

§ 142. 1. In the Epic, Ionic, and Doric dialects, the article is very often equivalent to the *demonstrative pronoun*, or to αὐτός in the oblique cases. E. g.

Τὸν ὄνειρον, equivalent to Τοῦτον τὸν ὄνειρον, *This dream.*  
 Τῆς δὲ σχεδὸν ἤλθ' Ἐρουίχθων, *And the Shaker of the earth*  
*came near her.* Here τῆς is equivalent to αὐτῆς.

The Attic dialect also often uses the article in this sense, particularly in the formula ὁ μὲν .... ὁ δέ, *the one .... the other, one .... another.* E. g.

Ὅταν ὁ μὲν τείνῃ βίαιως, ὁ δ' ἐπαναστρέφειν δύνηται, *When the one pulls violently one way, and the other is able to pull back.*

Τοῖς μὲν προσέχοντας τὸν νοῦν, τῶν δὲ οὐδὲ τὴν φωνὴν ἀνεχομένους, *Paying attention to some persons, but not tolerating even the voice of others.*

NOTE 1. The article is equivalent to the demonstrative pronoun, when it stands immediately before the relative ὅς, ὅσος, or οἷος. E. g. Οὐδὲν τῶν ὅσα αἰσχύνῃσι ἰστέ φέρντα, *none of those things which bring shame.* Μισῶ τοὺς οἷός περ οὗτος, *to hate those who are like this man.*

NOTE 2. The proper name to which ὁ μὲν refers is sometimes joined with it. E. g. Ὁ μὲν οὗτος Ἀτύμνιος ὀξυῖ δουρὶ, Ἀντίλοχος, *the one, namely, Antilochus, pierced Atymnius with the sharp spear.*

NOTE 3. Ὁ μὲν and ὁ δέ are not always opposed to each other, but, instead of one of them, another word is sometimes put. E. g. Γιωργὸς μὲν υἱς, ὁ δὲ εἰκοδόμος, *the one a husbandman, the other a builder of houses.*

NOTE 4. The second part (ὁ δέ) of the formula ὁ μὲν .... ὁ δέ generally refers to a person or thing different from that to which the first part (ὁ μὲν) refers.

2. In the Epic, Ionic, and Doric dialects, the article is often equivalent to the *relative pronoun*. E. g. Ὅρνις ἱερὸς, τῇ οὐνομῳ φοινίς, *a sacred bird, the name of which is Phoenix*, where τῇ stands for ἧς.

NOTE 5. The tragedians (Æschylus, Sophocles, Euripides) sometimes use the article in this sense.

## PRONOUN.

### PERSONAL PRONOUN.

§ 143. The personal pronoun of the *third person* may refer either to a person or thing different from the subject of the proposition, or to the subject of the proposition, in which it stands. E. g. (Il. 4, 533 – 5) Θρηῖκες, οἳ ἔωσαν ἀπὸ σφείων, *the Thracians who drove him away from their position*, where ἔ refers to the person driven away, and σφείων to Θρηῖκες, the antecedent of οἳ.

It often refers to the subject of the preceding proposition, if the proposition, in which it stands, is closely connected with the preceding. E. g. Ἀρῶ ὧδέων μή τί οἱ γένηται κακόν, *fearing lest any evil should befall him*, where οἱ refers to the substantive with which ἀρῶ ὧδέων agrees.

NOTE 1. In Homer and Herodotus the pronoun of the third person generally refers to a person or thing *different* from the subject of the proposition, in which it stands. In the Attic writers, it is generally *reflexive*, that is, it refers to the subject of the proposition, in which it stands, or of the preceding, if the second be closely connected with it.

NOTE 2. In some instances the personal pronoun of the *third person* stands for that of the *second*. E. g. (Il. 10, 398 : Herod. 3, 71.)

NOTE 3. The personal pronoun is sometimes *repeated* in the same proposition for the sake of perspicuity. E. g. Ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τιθράμμεθ', ἀλλ' οὖν ξυσιτά μοι δοκίς λίγιν, *to us, although we have not been brought up in the land of the Greeks, nevertheless thou seemest to speak intelligible things*.

NOTE 4. The forms ἐμοῦ, ἐμοί, ἐμέ, are more *emphatic* than the corresponding enclitics μοῦ, μοί, μέ. E. g. Δός ἐμοί, *give to me*, but Δός μοι, *give me*.

After a preposition only ἐμοῦ, ἐμοί, ἐμέ are used. Except μέ in the formula πρὸς μέ, *to me*.

§ 144. 1. Αὐτός, in the *genitive*, *dative*, and *accusative*, without a substantive joined with it, signifies *him*, *her*, *it*, *them*. E. g.

Ὁ νόμος αὐτὸν οὐκ ἔῃ, *The law does not permit him*.

Ἐχει περὶ αὐτοῦ τίνα γνώμην; *What does she think of him?*

NOTE 1. Αὐτός in the abovementioned cases is sometimes used in this sense, when the noun, to which it refers, goes before in the *same* proposition. This happens when the noun is separated from the verb, upon which it depends, by intermediate clauses. E. g. Ἐγὼ μὲν οὖν βασιλεία, ἣ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπιε προθυμεῖται ἡμᾶς ἀπολίσαι, οὐκ οἶδα ὅ τι δι' αὐτὸν ὁμόσαι, *now, for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us*.

REMARK 1. Αὐτός in the oblique cases is sometimes joined to the relative pronoun for the sake of perspicuity. E. g. Ὡς ὁ μὲν αὐτῶν, *one of whom*. Examples of this kind often occur in the Septuagint and New Testament.

2. Αὐτός, joined to a substantive, signifies *self*, *very*. In this case, it is placed either before the substantive and its article, or after the substantive. The article, however, is often omitted. E. g.

Ἐπ' αὐτὸν τοῦρανοῦ τὸν χύτταρον, *Under the very vault of heaven*.



NOTE 2. The personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, with which αὐτός is put in apposition, are very often omitted; in which case αὐτός has the appearance of these pronouns. E. g. Αὐτοὶ ἐνδεεῖς ἐσμεν τῶν καθ' ἡμέραν, *we are in want of our daily bread.* Αὐτοὶ φαίνεσθε μᾶλλον τούτοις πιστεύοντες, *you seem to place more confidence in these men.*

NOTE 3. Αὐτός often signifies *μόνος*, *alone*. E. g. Αὐτοὶ γὰρ ἴσμεν, κοῦπω ξῖνοι πάρισιν, *for we are by ourselves, and strangers have not yet come.*

REMARK 2. Αὐτός is used when a person or thing is to be opposed to any thing connected with it. E. g. Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ἥρώων, αὐτοὺς δὲ ἰλῶρια τιῶχι κύλισσιν, *and sent prematurely many brave souls of heroes to Hades, and made their bodies the prey of dogs, where αὐτούς, them, that is, the heroes, or rather, their bodies, is opposed to ψυχὰς.*

REMARK 3. Αὐτός denotes the principal person as distinguished from servants or disciples. E. g. (Aristoph. Nub. 218-19) Τίς οὗτος ὁ ἀνὴρ; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης, *Who is that man?* Disc. *It is HE.* Str. *What HE?* Disc. *Socrates.*

NOTE 4. Αὐτός is often appended to the subject of a proposition containing the reflexive pronoun ἑαυτοῦ, for the sake of emphasis. E. g. Παλαιστὴν νῦν παρασκευάζεται ἑπ' αὐτὸς αὐτῷ, *he is preparing a combatant against himself.*

In such cases αὐτός is placed as near ἑαυτοῦ as possible (§ 232).

NOTE 5. Αὐτός is often used with ordinal numbers, to show that one person with others, whose number is less by one than the number implied in the ordinal, is spoken of. E. g. Ἡγέθη πρεσβευτὴς ἐς Λακεδαιμόνα αὐτοκράτωρ, δέκατος αὐτός, *he, with nine others, was appointed plenipotentiary to Lacedæmon, where δέκατος αὐτός is equivalent to μετ' ἄλλων ἐννέα, with nine others.*

NOTE 6. In some instances, αὐτός is equivalent to the demonstrative pronoun. E. g. Ἀτίπτυσ' αὐτήν, *I despise that (woman).*

3. Αὐτός, with the article before it, signifies *the same*. E. g. Περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτ' αὐτὰ γινώσκωμεν, *We do not have the same opinion concerning the same things on the same day.*

## REFLEXIVE PRONOUN.

§ 145. The reflexive pronoun refers to the subject of the proposition in which it stands, or to the subject of the preceding, if the second be closely connected with it. E. g.

Σαυτὴν ἐπιδείκνυ, *Show thyself.*

Ζητεῖτε συμβούλους τοὺς ἄμεινον φρονοῦντας ὑμῶν αὐτῶν, *You wish to have those for your advisers, who reason better than you.*



NOTE 1. Sometimes the reflexive pronoun of the third person stands for that of the first or second. E. g. *Διὶ ἑμῷς ἀντίσθαι ἑαυτούς*, *we must ask ourselves*, where *ἑαυτούς* stands for *ἑμῷς αὐτούς*. *Μόρον τὸν αὐτῆς οἶσθα*, *thou knowest thy lot*, where *αὐτῆς* stands for *συντῆς*.

NOTE 2. Sometimes this pronoun in the third person dual and plural stands for the reciprocal pronoun. E. g. *Καθ' αὐτοῖν*, for *Κατ' ἀλλήλων*, *against each other*. *Φθονοῦντις ἑαυτοῖς*, for *Φθονοῦντις ἀλλήλοις*, *envying one another*.

## POSSESSIVE PRONOUN.

§ 146. It has already been remarked, that the possessive pronouns are, in signification, equivalent to the genitive of the personal pronouns (§ 67). E. g.

*Οἶκος ὁ σός*, equivalent to *Ὁ οἶκός σου*, *Thy house*. (§ 173.)

*Παῖς σός*, equivalent to *Παῖς σου*, *A son of thine*. (ibid.)

NOTE 1. The possessive pronoun is sometimes used objectively. E. g. *Σὺς πέθης*, *my regret for thee*, not *thy regret for others*. (§ 173. N. 2.)

NOTE 2. In some instances the possessive pronoun of the third person is put for that of the first or second. E. g. *Φέσιν ἥσιν*, for *Φέσιν ἐμαῖς*, *in my soul*.

NOTE 3. Sometimes *ἰός*, *his*, stands for *σφίτερος*, *their*, and *σφίτερος* for *ἰός*.

## INTERROGATIVE PRONOUN.

§ 147. The interrogative pronoun *τίς* is used either in direct or in indirect questions. E. g. *Σὺ τίς εἶ*; *who art thou?* *Οἶδε τι βούλεται*, *he knows what (it) wants*.

This head includes also the *interrogative pronominal adjectives* (§ 73). E. g. *Κατὰ ποίας πύλας εἰσῆλθες*; *through what gates did you come in?*

NOTE 1. It is to be observed that *τίς* does not always stand at the beginning of the interrogative clause.

NOTE 2. *Τίς* is sometimes equivalent to *ποῖος*. E. g. *Τίνα αὐτὸν φήσομεν εἶναι*; *what kind of person shall we call him?*

## INDEFINITE PRONOUN.

§ 148. 1. The indefinite pronoun *τίς* annexed to a substantive means *a certain*, *some*, or simply, *a*, *an*. E. g. *Ὀρνιθὲς τινες*, *some birds*. *Ίμωριάν τινα*, *a well-rope*.

2. Without a substantive it means *some one*, *somebody*, *a certain one*. E. g. *Ἀντισθένην τις καλεσάτω*, *let some one call Antisthenes*.

NOTE 1. *Τίς* is sometimes equivalent to *ἕκαστος*. E. g. *Εὖ τίς δόρυ θ' ἄρ' ἔσθω*, let every one sharpen his spear well.

NOTE 2. Sometimes *τίς* refers to the person who speaks, and sometimes to the person addressed. E. g. *Ποῦ τίς φύγει*; where can one (that is, I) go? *Ἦκει τὰ κακόν*, misfortune is coming to some body (that is, to thee).

NOTE 3. *Τίς* is often joined to adjectives of quality or quantity. E. g. *Γυνὴ ὤραιότατή τις*, a most blooming woman. *Φιλόπολ' ἰσθ' ὁ δαίμων*, the god is friendly to the city. *Πόρος τις*; how great? *Ἡμέρας ἰσθ' ἑβδομήκοντά τινας*, some seventy days, or, about seventy days.

NOTE 4. *Τίς* sometimes means somebody, in the sense of a distinguished person, a man of consequence, and *τι* means something great. E. g. *Φαίνομαι τίς ἡμῖς*, I seem to be some body, that is, a man of consequence. *Ἐδοξέ τι εἰπῶν*, he seemed to say something great.

NOTE 5. Sometimes the poets double *τίς*. E. g. *Ἔστι τίς οὐ πρός Σπάρτης πόλις τις*, there is a certain city not far from Sparta.

## DEMONSTRATIVE PRONOUN.

§ 149. 1. *Οὗτος* and *ὁδε* regularly denote that which is present or near in place or time, or something just mentioned. E. g. *Οὗτος ὁ ἀνὴρ*, this man. *Ἦδε ἡ γυνή*, this woman. *Ταῦτα ἀκούσας*, hearing these things.

NOTE 1. *Οὗτος* and *ὁδε* are sometimes equivalent to the adverbs *ἰταῦθα*, *ἔδῃ*, here. E. g. *Αὐτὴ δὲ σοὶ γῆς περίοδος πάσης*. *Ὅρῃς; Ἀἴδῃ μιν Ἀθῆνας*. Here thou hast a map of the whole earth. Seest thou? Here is Athens.

2. *Ἐκεῖνος* regularly refers to a remote person or thing. E. g. *Τουτοῖ γούν οἶδ' ἐγὼ, καὶ κεῖνοί*, I know this one and that one.

NOTE 2. *Ἐκεῖνος* often refers to that which immediately precedes, in which case it corresponds to the English *he*. E. g. *Ἐκεῖνος εἶχε τὸν τραγωδικὸν θρόνον*, he had possession of the tragic throne.

NOTE 3. Sometimes the demonstrative pronoun refers to a noun which goes before in the same proposition, if that noun has been separated from the governing word by intervening clauses. E. g. *Τὸν μάντιν, ὃς ἤπιτο τῇ στρατῇ ταύτῃ, Μεγιστίῳ τὸν Ἀκαρνηῆα, . . . . τοῦτον τὸν ἄπαντα ἐκ τῶν ἰσθ' τὰ μέλλοντα σφί ἐκβαίνειν, φανερὸς ἔστι Λιονίδης ἀποτίμω*, it is evident that Leonidas tried to send away the soothsayer Megistias the Acarnanian, who followed this army, . . . . I mean the one who prophesied what would happen to them.

NOTE 4. The demonstrative pronoun sometimes follows the relative in the same proposition. E. g. *Ἰνδὸν ποταμὸν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται*, the river *Indus*, which is the only river in the world, except one, that produces crocodiles.

## RELATIVE PRONOUN.

§ 150. 1. The relative pronoun agrees with the noun, to which it refers, in gender and number. Its case depends on the construction of the clause in which it stands. E. g.

Νεοκλείδης, ὃς ἐστὶ τυφλός, *Neoclides, who is blind.*

Μισῶ πολίτην, ὅστις ὠφελεῖν πάτραν βραδύς πέφυκε, *I hate that citizen who is slow to aid his country.*

Τῶν δώδεκα μινῶν, ἃς ἔλαβες, *Of the twelve minæ, which thou receivedst.*

The word, to which the relative refers, is called the *antecedent*.

This head includes also the *relative pronominal adjectives* (§ 73). E. g. Ἄλλοι ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου, *as many others as possess a good character.*

NOTE 1. In some instances a masculine relative pronoun in the *dual* refers to a feminine noun. E. g. Ἡμῶν ἐν ἐκάστῳ δύο τινὲ ἐσὶν ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα, *in each one of us there are two ideas governing and leading us, which we follow.*

NOTE 2. Sometimes the *gender* of the relative is determined by the *gender implied* in the antecedent. E. g. Τὰς Ἀθήνας, οἷ γε ἡμὶ καὶ πατέρα τὸν ἡμὸν ὑπῆρξαν ἄδικα ποιῶντις, *Athens, which city began first to injure me and my father, where ὅ refers to the inhabitants of Athens.*

NOTE 3. The relative often agrees in *gender and number* with the noun which is joined to it by a verb signifying *to call* or *name*, *to be*, *to believe*, (§ 166.) E. g. Ἀκροήν, αἷ καλεῖνται Κληΐδες, *a promontory, which is called Cleides.* Ὁ φόβος, ἣν αἰδῶ εἶπομεν, *that kind of fear, which we called respect.*

2. If the relative refers to *two or more nouns*, it is generally put in the *plural*. If the nouns denote *animate* beings, the relative is *masculine* when one of the nouns is *masculine*. If the nouns denote *inanimate* objects, the relative is generally *neuter*. E. g. Αἶας καὶ Τεῦκρος, οἱ μέγιστον ἔλεγον ἔδωσαν τῆς αὐτῶν ἀνδρίας, *Ajax and Teucer, who gave the greatest proof of their valor.* Περὶ πολέμου καὶ εἰρήνης, ἃ μέγιστην ἔχει δύναμιν, *concerning war and peace, which have very great power.*

NOTE 4. The relative often agrees in *gender* with one



of the nouns to which it refers. E. g. Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν, κ. τ. λ., *being delivered from wars, dangers, and trouble, to which, &c.*

3. The relative is often put in the *plural*, when it refers to a *collective* noun in the singular. E. g. Λεῖπε λαὸν οὗς τάφος ἔρκεν, *he left the people, whom the ditch kept back.* Πᾶς τις ὁμνῶσι, οἷς ὀφείλω, *every one, to whom I happen to owe money, swears.*

REMARK. The relative is put in the plural also when it refers to a whole class of persons or things implied in a singular antecedent. E. g. Ἄνθρω, αὐτοῦργός, οἵπερ σώζουσι γῆν, *a man of the working class, which class are the safety of the land.*

NOTE 5. The relative in the *singular* often refers to an antecedent in the *plural*, when one of the persons or things contained in that antecedent is meant. E. g. Οἶνός σε τρώει μελιδής, ὃς τε καὶ ἄλλους βλάπτει, ὃς ἂν μιν χανδὸν ἔλῃ, *sweet wine affects thee, which injures whoever else takes it freely, where ὃς refers to any person contained in ἄλλους.*

4. The proposition containing the relative is often placed before the proposition which contains the antecedent, when the leading idea of the whole period is contained in the former. This is called *inversion*. E. g. Οὕς ἂν τῶν λόγων ἀλγῶ χλῶν, τοῦσδε καὶ πράσσειν σιγῶ, *I do not dare to do those things, which it gives me pain to hear.* Μείζον' ὅστις ἀντὶ τῆς αἰτοῦ πάτρας φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω, *whoever thinks that he has a dearer friend than his own country, him I call a contemptible man.*

This inversion often takes place also for the sake of emphasis.

NOTE 6. This remark applies also to the *relative adverbs*. (§ 123.) E. g. Οἱ δ' ὅτε δὴ ῥ' ἵκανον, ὅθι σκοπὸν Ἑκτορος ἔκταν, ἐνθ' Ὀδυσσεὺς μὲν ἔρριψε ὠκείας ἵππους, *and when they came there where they had killed the spy of Hector, then Ulysses stopped the swift horses.*

5. The antecedent is often *omitted*, when it is either a general word (χοῆμα, πράγμα, οἶτος, ἐκείνος), or one which can be easily supplied from the context. E. g. Ἄ βούλειθε λέγοντες, *saying what you like, where ἄ refers to πράγματα governed by λέγοντες.* Τὸ μέγεθος, ὑπὲρ ὧν συνελθύθαμεν, *the magnitude of the business, for which we are assembled.*

So in the formula Εἰσὶν οἱ λέγουσιν, *there are who say.*



NOTE 7. In some instances the antecedent is *implied in a possessive pronoun*. E. g. Ἀνανδρία τῇ ἡμετέρᾳ, οὔτινές σε οὐ διεσώσαμεν, *through the cowardice of us, who did not save thee*, where ἡμετέρα is equivalent to ἡμῶν, to which the relative οὔτινές in reality refers.

§ 151. 1. In general, when the relative would naturally be put in the accusative, it is put in the genitive or dative, according as the antecedent is in the genitive or dative. This is called **ATTRACTION**. E. g.

Ἐκ τούτων, ὧν λέγει, *From these things, which he says*.

Here ὧν stands for the accusative αὐτῶν after λέγει. (§ 163. 1.)

Ἐν αὐτοῖς οἷς ἐπαγγέλλονται, *In those things which they profess*. Here οἷς stands for αὐτά after ἐπαγγέλλονται. (ibid.)

REMARK 1. If the antecedent be a demonstrative pronoun, this pronoun is generally omitted (§ 150. 5), and the relative takes its case. E. g. Στέργοντας οἷς ἂν ἔχωμεν, for Στέργοντας ἐκείνοις, αὐτὰ ἂν ἔχωμεν, *being satisfied with what we have*. Ἐξίμεν ἐξ ὧν τυγχάνομεν ἔχοντες, for Ἐξ ἐκείνων, αὐτὰ τυγχάνομεν ἔχοντες, *we go away from those possessions which we happen to have*.

REMARK 2. In attraction the noun joined to the relative pronoun by a verb signifying *to call, to be, to believe*, (§ 166,) also takes the case of the relative. E. g. Τούτων, ὧν σὺ δεσποίνῃν καλεῖς, for Τούτων, αἷς σὺ δεσποίνας καλεῖς, *of these, whom thou callest mistresses*.

NOTE 1. In some instances the relative, even when it would be in the *nominative*, is attracted by the antecedent. E. g. (Herod. 1, 78) Οὐδὲν καὶ εἰδότες πάντων ἦν περὶ Σάρδεις, for Οὐδὲν καὶ εἰδότες ἐκείνων αὐτῶν ἦν περὶ Σάρδεις, *as yet knowing nothing of what happened in Sardes*.

REMARK 3. The nominative of the pronominal οἷος is often attracted by the antecedent. E. g. Πρὸς ἀνδρας πολυμηροῦς, οἷους καὶ Ἀθηναίους, *to daring men, such as the Athenians are*, where οἷους καὶ Ἀθηναίους stands for οἷοι καὶ Ἀθηναῖοι εἰσι.

REMARK 4. In some instances the personal pronoun, connected with οἷος, remains in the nominative, though οἷος has been attracted by its antecedent. E. g. Νεανίας δὲ, οἷους σὺ, διαδιδραχότας, *but young men, like thee, decamping*, where οἷους σὺ stands for οἷος σὺ εἶ.

REMARK 5. Ἠλίκος sometimes imitates οἷος (§ 151. R. 3). E. g. Ἐκείνο διπλὸν τοῖσιν ἡλίκοις νῶν, *that is a hard thing to men of our years*, where ἡλίκοις νῶν stands for ἡλίκοι νῶν εἰσιν.

NOTE 2. *Relative adverbs* (§ 123) also are attracted by the word to which they refer. E. g. Ἐκ γῆς, ὅθεν προύκειτο, *from the place where it lay, where ὅθεν stands for ὅθι or ὅπου.*

2. On the other hand, the antecedent is sometimes put in the case of its relative. E. g.

Μελέαγρος τὰς μὲν τιμὰς ἃς ἔλαβε φανεραί, *The honors which Meleager received are well known, where τὰς τιμὰς stands for αἱ τιμαί.*

Οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών; *Knowest thou not the fate which she must meet? for μοῖραν ἧς.*

NOTE 3. The same is true of *relative adverbs*. E. g. Ἄλλοσε ὅποι ἂν ἀγίχη ἀγαπήσουσί σε, *they will love thee in other places whither thou mayest go, where ἄλλοσε stands for ἄλλοθι or ἄλλαχού.*

3. Very frequently, in case of attraction, the antecedent is put after its relative. E. g.

Κατασκευάζοντα ἧς ἄρχοι χώρας, *for Κατασκευάζοντα τὴν χώραν, ἧς ἄρχοι, Improving the country, which he governed.*

REMARK 6. Frequently the principal words are attracted by, and placed after, the relative. E. g. Οἶχεται φεύγων, ὃν ἤγες μάρτυρα, *for Ὁ μάρτυς, ὃν ἤγες, οἶχεται φεύγων, the witness whom you brought has decamped. Οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ τε καὶ Βίαντος, those ancient persons, Pittacus and Bias, who are renowned for wisdom, where ὧν attracts only the proper names.*

REMARK 7. The antecedent may be placed after its relative even when apparently no attraction takes place. E. g. Ἀποφύγοις ἂν ἤντιν' ἂν δούλῃ δίκην, *you can get clear in any lawsuit you please.*

NOTE 4. Sometimes only the adjective belonging to the antecedent is placed after the relative. E. g. Λόγους ἄκουσον, οὓς σοι δυστυχίης ἤκω φέρων, *for Λόγους ἄκουσον δυστυχίης, οὓς σοι ἤκω φέρων, hear the melancholy news which I have brought to thee.*

§ 152. The relative pronoun often stands for the *demonstrative* pronoun, especially in the Epic language. E. g. Πατρόκλον κλυτὸν ὃ γὰρ γέρας ἐστὶ θανόντων, *let us mourn Patroclus, for this (that is, to mourn) is honor to the dead.*

So in the formula ὃς μὲν.... ὃς δέ, equivalent to ὃ μὲν.... ὃ δέ, (§ 142 I.)

So in the formula *Καὶ ὃς*, for *Καὶ οὗτος*. E. g. *Καὶ ὃς, ἀμβώσας μέγα, ἀναθρόσκει*, and he, uttering a loud cry, jumps up.

So in the formula *Ἦδ' ὃς*, said he, used parenthetically.

NOTE 1. Frequently the relative is *apparently* put for the demonstrative. E. g. (Il. 10, 314, et seq.) *Ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός, . . . . ὃς ὅα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν*, there was among the Trojans a certain Dolon, son of Eumēdes, . . . . that man, I say, spoke to the Trojans and to Hector.

NOTE 2. This rule (§ 152) applies also to the relative adverb *ὧς*, (§ 123. N. 1.)

§ 153. The relative often stands for the interrogative *τις*, but only in *indirect* interrogations. E. g. *Φράζει τῷ ναυκλήρῳ ὅστις ἐστὶ*, he declares to the captain of the vessel who he is.

NOTE. "*Οστις* is particularly used when the person, who is asked, repeats the question before he answers it. E. g. (Aristoph. Nub. 1496) *Ἀνθρῶπε, τί ποιεῖς; ΣΤΡ. Ὁ τί ποιῶ; Μαν, what are you doing? STR. What am I doing?*

§ 154. Frequently the relative has the force of the conjunction *ἵνα*, in order that, that. E. g. *Πρεσβείαν πέμπειν, ἥ τις ταῦτ' ἐρεῖ*, to send an embassy to say these things.

## RECIPROCAL PRONOUN.

§ 155. The reciprocal pronoun regularly refers to the subject of the proposition in which it stands, which subject is either in the dual or plural. E. g. *Τοιαῦτα πρὸς ἀλλήλους ἀγόρευον*, such things were they saying to one another.

NOTE. Sometimes *ἀλλήλων* stands for *ἑαυτῶν*. E. g. *Διψθεραν ἀλλήλους*, they destroyed themselves, that is, each destroyed himself.

## SUBJECT AND PREDICATE.

§ 156. 1. The *subject* of a proposition is that of which any thing is affirmed. The *predicate* is that which is affirmed of the subject. E. g. *Ἀλκιβιάδης εἶπεν*, Alcibiades said, where *Ἀλκιβιάδης* is the subject of the proposition, and *εἶπεν*, the predicate. *Ἐγὼ ἄτολμός εἰμι*, I am timid, where *ἐγὼ* is the subject, and *ἄτολμός εἰμι*, the predicate.

2. The subject is either *grammatical* or *logical*.

The grammatical subject is either a substantive or some word standing for a substantive.

The logical subject consists of the grammatical subject with the words connected with it. E. g. in the proposition Ἀκούσας ταῦτα ὁ Κῦρος ἐπείθεται, *Cyrus, hearing these things, was persuaded*, Κῦρος is the grammatical, and ἀκούσας ταῦτα ὁ Κῦρος, the logical subject.

§ 157. 1. The SUBJECT OF A FINITE VERB is put in the nominative.

A finite verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ λέγω, *I say.*

Σὺ λέγεις, *Thou sayest.*

Ἐκεῖνος λέγει, *He says.*

2. The nominative of the *neuter plural* very often takes the verb in the singular. E. g.

Τὰ στρατεύματα ἀγωνίζεται, *The armies are fighting.*

Ταῦτα ἐγένετο, *These things happened.*

NOTE 1. Sometimes masculines and feminines dual or plural take the verb in the singular. E. g. Ξανθαὶ κόμαι κατινήμεναι ἡμῶν, *her auburn hair was flowing over her shoulders.* Ἡμῖν οὐκ ἴστί κέρν' ἐν φορμίδι δούλω παραρριπτοῦντι τοῖς θιωμένοις, *we do not exhibit two slaves throwing nuts out of a basket to the spectators.*

So in the phrase Ἔστιν οἱ, (§ 150. 5,) *there are who.*

3. If the verb belongs to more than one subject, it is put in the *plural* and in the chief person. The chief person is the first with respect to the second or third, and the second with respect to the third. E. g.

Τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων τεῖχος ἀμαλδύναι, *Then Neptune and Apollo resolved to demolish the wall.*

NOTE 2. Frequently the verb agrees in number with one of the substantives, and especially with that which stands nearest to it. E. g. Σὺν δ' Εὐρώς τε Νότος τ' ἔπρεσε, Ζέφυρός τε δυσαῆς, καὶ Βορέης, *Eurus and Notus rushed together, the blustering Zephyrus and Boreas.*

REMARK 1. The verb is often put in the *dual*, if it belongs to two substantives in the singular. E. g. Ἡ λυροποικὴ καὶ ἡ κιθαριστικὴ πολὺν διαφέρειον ἀλλήλοις, *the art of making lyres, and the art of playing on the harp, differ much from each other.*



NOTE 3. When the substantives are connected by the conjunction *ἢ*, or, the verb is put either in the plural or in the singular. E. g. *Εἰ δέ κ' Ἀρης ἄρχωσι μάχης, ἢ Φοῖβος Ἀπόλλων, but if Mars commence the fight, or Phæbus Apollo. Ὅν κεν ἐγὼ ἀγάγω, ἢ ἄλλος Ἀχαιῶν, whom I or any other of the Achæans may bring.*

4. A collective noun in the singular very often has the verb in the plural. E. g.

*Τὸ πλῆθος οἴονται, The multitude think.*

*Φάσαν ἡ πλεθύς, The multitude spake.*

This rule applies also to the pronominal adjectives *ἕκαστος* and *ἄλλος*. E. g. *Ἐμελλον λάξεσθαι ὁρχηδὺν ἕκαστος δέκα δραχμαίς, each person was to have for his share ten drachmæ.*

NOTE 4. A noun in the *dual* often takes a plural verb. E. g. *Σφὼ σώσετε, you two will save.*

On the other hand, a noun in the plural takes a verb in the dual, when only two persons or things are meant. E. g. (II. 3, 278–9) *Οἱ τίνυσθον, you two who punish*, where *οἱ* refers to Pluto and Proserpine.

NOTE 5. The nominatives *ἐγώ*, *νῶ*, *ἡμεῖς*, are of the first person; *σύ*, *σφῶ*, *ὑμεῖς*, are of the second person; all other nominatives are of the third person.

The nominatives of the first and second person are usually not expressed, except when emphasis is required.

NOTE 6. The verb which agrees with the *relative pronoun* is in the first or second person, according as the antecedent is of the first or of the second person. E. g. *Ἡμῖν οὐ θύετε, αἵτινες τηροῦμεν ὑμᾶς, you do not sacrifice to us, who preserve you. Ἀμέτρητ' Ἀἴρ, ὃς ἔχεις τὴν γῆν μετέωρον, O thou immeasurable Air! who holdest the earth suspended.*

So when the antecedent is implied in a possessive pronoun (§ 150. N. 7). E. g. *Ἀνανδρία τῇ ἡμετέρᾳ, οὔτινές σε οὐ διεσώσαμεν, through the cowardice of us, who did not save thee.*

REMARK 2. Any noun which is in apposition with the omitted personal pronoun (§§ 136 : 157. N. 5) of the first person, may have the verb in the first person. E. g. *Θιμιστοκλῆς ἥ κ' παρὰ σί, I, Themistocles, have come to thee.*

NOTE 7. Sometimes the verb agrees in number with the nominative in the predicate (§ 160. 1). This takes place chiefly when the nominative in the predicate precedes the verb. E. g. *Ἔσταν δύο λόφω ἡ Ἰδομένη ὑψηλά, equivalent to ἡ Ἰδομένη ἐστὶ δύο λόφω ὑψηλά, Idomene is two high hills.*

NOTE 8. The *third person* of a verb is often found without a subject, *το ἄνθρωπον οὐδεὶς εὖ οἶδε*, *no one knows the man well*.

(1) When any thing general and indefinite is expressed. E. g. *Οὐδέ κεν ἔνθα τέον γε μένος καὶ χεῖρας ὄνοιτο*, sc. *τις*, *even here no one would find fault with thy valor and strength* *Αἰγούσι* or *φασί* sc. *ἄνθρωποι*, *they say*.

Frequently the word *πρᾶγμα* is to be supplied. E. g. *Δηλωθήσεται*, *the thing will show itself*. *Οὕτως ἔχει*, *it is so*. *Πολλοῦ δεῖ*, *it wants much, far from it*. *Δείξει δὴ τάχα*, *the event will soon show*.

(2) When the verb indicates the employment of any person, the word denoting that person is generally omitted. E. g. *Ἐκήρυξε τοῖς Ἕλλησι παρασκευάσασθαι*, sc. *ὁ κήρυξ*, *the herald proclaimed to the Greeks to prepare themselves*. *Τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται*, sc. *ὁ γραμματεὺς*, *the secretary shall read to you the law itself*.

(3) Frequently the verb is changed into the *third person singular passive*, and its subject-nominative into the dative (§ 206 2). E. g. *Τοῖς πολεμίοις εὐτύχηται*, for *Οἱ πολεμιοὶ ἐνίκηκασιν*, *the enemy have succeeded*. *Καλῶς σοι ἀπεκρίθη*, for *Καλῶς ἀπεκρίσο*, *thou hadst answered well*.

(4) The subject of verbs denoting the state of the *weather* or the operations of *nature* is not expressed. E. g. *Τε*, *it rains*. *Νίφει*, *it snows*. *Ἐσσειε*, *there was an earthquake*. *Συσκοιάζει*, *it grows dark*.

NOTE 9. Frequently the subject of a proposition becomes the immediate object (§ 163. 1) of the verb of the preceding proposition. E. g. *Φέρε νῦν ἀθρήσω πρῶτον τουτονί, ὃ τι δρᾷ*, for *Φέρε νῦν ἀθρήσω, ὃ τι δρᾷ οὗτος*, *now let me see first what this fellow here is doing*.

NOTE 10. The verb *εἰμί*, *am*, is very often omitted, but chiefly when it is a copula (§ 160. 1). E. g. *Ἦρα ἀπέναι*, sc. *ἐστὶ*, *it is time to go*.

REMARK 3. Other verbs also may be omitted, but only when they can be supplied from the context.

NOTE 11. The nominative is often used for the *vocative*. E. g. *Φίλος*, for *Φίλε*, *friend*.

§ 158. 1. The SUBJECT OF THE INFINITIVE MOOD is put in the accusative. E. g.

*Βούλεσθε αὐτὸν ἐλθεῖν*; *Do you wish him to come?* Here the accusative *αὐτὸν* is the subject of the infinitive *ἐλθεῖν*. *Εἶναι θεοὺς ἐνόμizεν*, *He believed that there are gods*. *Φασὶν αὐτὸν βασιλεύειν*, *They say that he reigns*.

2. The subject of the infinitive is *not expressed* when it is the same with the *subject* of the preceding proposition. E. g.

Οἶμαι εὕρηκέναι, *I think I have found.* Here the subject (μέ) of εὕρηκέναι is not expressed because it refers to the subject (ἐγώ) of οἶμαι.

Τυφλὸς γινῶναι δοκεῖ τοῦτο, *A blind man seems to know this.*  
Ἐπιθυμῶ ἀπομερμηρίσαι, *I wish to doze.*

NOTE 1. Sometimes the accusative of the *personal* or *reflexive* pronoun is expressed before the infinitive, contrary to the preceding rule (§ 158. 2). E. g. Ἐμὶ φημι ληλασμένον ἔμειναι ἀλκῆς, *I say that I have forgotten my valor.*

NOTE 2. The subject of the infinitive is frequently put in the case of the subject of the preceding independent proposition. This takes place chiefly when both subjects refer to the same person or thing. E. g.

Νομίζεις ἡμᾶς μὲν ἀνέξισθαί σου, αὐτὸς δὲ τυπτήσῃν;  
*Dost thou imagine that we shall tolerate thee, and that thou canst strike?* Here αὐτός stands for σαντόν.

Ἐμὲ οὔτεσθ' ὑμῖν εἰσοίσειν, ὑμεῖς δὲ νεμεῖσθαι; *Do you think that I shall contribute, but that you will enjoy the contribution?* Here ὑμεῖς stands for ὑμᾶς.

So Ἐφησθα Κρονίωνι οὔη λοιγὸν ἀμῦναι, *thou saidst that thou alone avertedst destruction from the son of Saturn.* Here οὔη stands for οὗαν agreeing with σέ understood.

NOTE 3. Frequently the subject of the infinitive is wanting even when it is *different* from that of the preceding independent proposition. E. g. Πημοναῖσι κάμπτομαι, πάσχειν ἀλγεινάσιν, *I am afflicted with sufferings painful to endure*, where the subject of πάσχειν (τινὰ understood) is different from that of κάμπτομαι. (See also § 219. N. 3.)

3. The subject of the infinitive is *not expressed* also when it is the same with the *object* of the preceding proposition. E. g.

Ἐδεῖτο αὐτῶν βοηθεῖν ἐμοί, *He prayed them to aid me.*  
Here the subject (αὐτούς) is not expressed, because it refers to the object (αὐτῶν) of ἐδεῖτο (§ 181).

Παρήγγειλεν ἡμῖν καθεύδειν, *He commanded us to sleep.*  
Here the subject (ἡμᾶς) of καθεύδειν is omitted because it is the same with the object (ἡμῖν) of παρήγγειλεν (§ 196. 2).

Ἄνδρες δύω κελεύομεν ἀλλήλων πειρηθῆναι, *We request*



*two men to try each other's skill.* In such instances the accusative denoting the object of the verb (§ 163) must not be mistaken for the subject of the infinitive.

NOTE 4. A *participle* agreeing with the omitted subject of the infinitive is very often put in the *accusative*. E. g. Ἐγὼ ὑμῶν δέουμαι καταψηφίσασθαι Θεομνήστον, ἐνθυμουμένους, ὅτι οὐκ ἂν γένοιτο τοῦτου μείζων ἄγών μοι, *I beseech you to condemn Theomnestus, when you consider that I could not have had a severer trial than this.* Ξενία ἤκειν παρήγγειλε, λαβόντα τοὺς ἄνδρας, *he requested Xenias to take the men and come.* (§ 158. 3.)

NOTE 5. When the infinitive has the force of a neuter substantive (§§ 159. 2: 221), its subject is frequently omitted, in which case the accusative of τίς or αὐτός is to be supplied. E. g. Δράζην ταῦτα χρῆ, sc. τινὰ, *one must do these things.*

§ 159. 1. In general, any word or clause may be the subject of a proposition. E. g.

ΦΙΛΟ μὲν ἔστιν ἀρχὴ τοῦ κακοῦ, *The word ΦΙΛΟ indeed is the beginning of the evil.*

2. Particularly, the subject of a proposition may be an *infinitive* with the words connected with it. E. g.

Πρόχειρόν ἐστιν ἐπαινέσαι τὴν ἀρετὴν, *It is easy to praise virtue.* Here ἐπαινέσαι τὴν ἀρετὴν is the subject of the proposition.

NOTE 1. The subject of δεῖ, δοκεῖ, ἐνδέχεται, πρέπει, προσήκει, συμβαίνει, χρεῖ, and some others, is generally an infinitive. E. g.

Δεῖ ἐμὲ λέγειν, *I must say, or It is necessary that I should say.* Here ἐμὲ λέγειν is the subject of δεῖ.

NOTE 2. Verbs, of which the subject is an infinitive are called **IMPERSONAL**. Such verbs must not be confounded with those, of which the subject is not expressed (§ 157. N. 8).

3. The subject of an *infinitive* is frequently another infinitive with the words connected with it. E. g. Οὐ φησι χρῆναι τοὺς νέους τὴν γλῶσσαν ἀσκεῖν, *he says that young men ought not to exercise the tongue*, where τοὺς νέους τὴν γλῶσσαν ἀσκεῖν is the subject of χρῆναι (§ 159. N. 1, 2).

§ 160. 1. The **PREDICATE**, like the subject (§ 156. 2), is either *grammatical* or *logical*.



The grammatical predicate is either a verb alone, or a verb (commonly a verb signifying *to be*, *to be called*), and a substantive, adjective, pronoun, or participle. In the latter case, the verb is called the *copula*.

The logical predicate consists of the grammatical predicate with the words connected with it. E. g. Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*, where Ἦν τύραννος is the grammatical, and Ἦν τύραννος Σαρδίων, the logical predicate.

2. A substantive in the predicate is put in the same case as the subject when it refers to the same person or thing. (§ 136.) E. g.

Εγὼ εἰμι Πλούτιος, *I am Plutus*. Here Πλούτιος agrees in case with ἐγώ.

Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*. Here τύραννος in the predicate agrees with the subject Κανδαύλης in case.

3. The gender, number, and case of an adjective, standing in the predicate, and referring to the subject, are determined by § 137. E. g.

Εγὼ ἀθάνατός εἰμι, *I am immortal*.

Βούλεσθε αὐτὸν γενέσθαι σοφόν; *Do you wish him to become wise?*

NOTE 1. When the subject is any word but a nominative (§ 159), the adjective or pronoun in the predicate is *neuter* (commonly *neuter singular*). E. g. Οὐ δίκαιόν ἐστι τοὺς κρείττους τῶν ἥτιόνων ἄρχειν, *it is not right, that the stronger should rule the weaker*.

NOTE 2. Frequently a *neuter* adjective in the predicate refers to a masculine or feminine noun. E. g. Φιλοίκτιστον γυνή ἐστι, *woman is a very tender-hearted thing*.

In such cases, the word *πρᾶγμα* is sometimes expressed. E. g. Γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νοβυστικόν, *but woman, he said, is a prudent thing*.

§ 161. 1. When the subject of the infinitive is not expressed (§ 158. 2, 3), the substantive or adjective, standing in the predicate and referring to the omitted subject, is generally put in the case, in which the subject has already appeared. E. g.

Ἦχρὰ εἶναι δοκεῖς, *Thou seemest to be pale*. Here the adjective is put in the nominative on account of σύ with which δοκεῖς agrees (§ 157. N. 5).

Κύρου ιδέονιο προθυμοτάτου γενέθαι, *They besought Cyrus to be very eager.*

Διακελεύσομαι τοῖς ἰοῦσιν εἶναι προθυμοτάτοις, *I will command those who go to be very eager.*

NOTE. This construction (§ 161. 1) may take place also when the infinitive has the article before it (§ 221). E. g. Ὁ Αἰσχύλος πάλιν ἔπεισεν οἴκαδε, διὰ τὸ συνιτῖς εἶναι, *Æschylus returns home because he is wise.*

It takes place also when the infinitive comes after the particle ὅστις (§ 220).

Also when the infinitive depends on a participle (§ 219). E. g. Πολλοὶ τῶν προσποιουσαμένων εἶναι σοφιστῶν, for Πολλοὶ ἰκύνων οἱ προσποιήσαντες εἶναι σοφισταί, *many of those who pretended to be sophists*, (§ 140. 3.)

2. When a proposition is made the subject of another proposition (§ 159. 2, 3), the substantive, adjective, or participle in the predicate or subject of the former proposition is often put in the case of the noun which is in the predicate of the latter. E. g. Ἐφ' ἡμῖν ἔσται τὸ ἐπιεικέσι καὶ φαύλοις εἶναι, for Τὸ ἡμᾶς ἐπιεικεῖς καὶ φαύλους εἶναι ἔσται ἐφ' ἡμῖν, *to be respectable or worthless will depend upon us*, where the proposition τὸ ἐπιεικέσι . . . . εἶναι is the subject, and ἐφ' ἡμῖν ἔσται, the predicate.

In such cases the predicate always precedes the subject. Further, this takes place only when the attracting word in the predicate is in the *dative*.

## OBJECT.

§ 162. 1. That on which an action is exerted, or to which it refers, is called the *object*.

The object is put in the *accusative*, *genitive*, or *dative*.

2. Participles and verbal adjectives in *τεον* (§ 132. 2) are followed by the same case as the verb from which they are derived.

For examples, see below.

NOTE 1. The verbal in *τεον* with *ἐστί* (expressed or understood) represents *δεῖ* (§ 159. N. 1) and the infinitive *active* or *middle* of the verb from which it is derived. E. g.

ἀκούω, *hear*, ἀκουστέον equivalent to δεῖ ἀκούειν, *one must hear*.  
μιμέομαι, *imitate*, μιμητέον equivalent to δεῖ μιμεῖσθαι, *one must imitate*.

In some instances it represents *δεῖ* and the infinitive *passive*. E. g. ἡττάομαι, *am surpassed*, ἡττητέον, *one must be surpassed*.

NOTE 2. The *neuter plural* of the verbal adjective in *τεον* is often used instead of the singular. E. g. ἀκουστέα for ἀκουστέον.

3. Any word or clause may be the object of a verb. E. g. *Κῦρος ἐκείνῳ δῶρα ἔδωκε, ἵππον χρυσοχάλινον, καὶ στρεπτὸν χρυσοῦν, καὶ τὴν χώραν μηκέτι ἀρπάξουσθαι*, *Cyrus gave him presents, a horse with a golden bridle, a golden necklace, and that the country should no longer be plundered*, where the proposition *τὴν χώραν μηκέτι ἀρπάξουσθαι* is one of the objects of ἔδωκε.

## ACCUSATIVE.

§ 163. 1. The immediate object of a transitive VERB is put in the accusative. E. g.

Ταῦτα ποιεῶ, *I do these things.*

Ποιήσας ταῦτα, *Having done these things.* (§ 162. 2.)

Ποιητέον ταῦτα, *One must do these things.* (ibid.)

2. Many verbs, which are intransitive in English, are transitive in Greek. E. g. Ἀθανάτους ἀλιτέσθαι, *to sin against the immortals.*

Verbs of this class are ἀλιταίνω, ἀποδιδράσκω, δορυφορέω, ἐπιτορκέω, ὀμνυμι, ἐπιτροπεύω, λανθάνω, and many others.

§ 164. The accusative of a substantive is often joined to a verb of which it denotes the *abstract* idea. (§ 129.) In this case the accusative is generally accompanied by an adjective. E. g.

Πεσεῖν πτώματ' οὐκ ἀνασχετά, *To fall an insupportable fall.*

Ἦξαν δρόμημα δεινόν, *They rushed furiously.*

So in English, *To die the death of the righteous. To run a race.*

NOTE 1. A substantive is, in the poets, often joined to a verb signifying to see, to look, (βλίστω, δέχομαι, λύσσω, δράω,) to mark the expression of the look. E. g. Φόβον βλίστων, *looking terrible.* Ἡ Βουλὴ ἱβλιψι νᾶπυ, *the Senate looked mustard, that is, looked displeased.*

Sometimes the substantive δέγγμα is to be supplied after these verbs. E. g. Κλίπτει βλίπτει, *he looks thievish.*

NOTE 2. Verbs signifying to conquer (as νικάω) are often followed by the accusative of a noun denoting the place or

nature of the conquest. E. g. *Μάχην νικᾶν*, to gain a battle. *Ὀλύμπια νενικηκώς*, having conquered in the Olympic games.

The nouns following verbs of this description are chiefly *ἀγών*, *γνώμη*, *μάχη*, *ναυμαχία*, *πόλεμος*. Also the names of the public games, *Ὀλύμπια*, *Πύθια*, *Νέμεα*, *Ἰσθμια*.

Sometimes an accusative denoting the name of the person conquered is added. E. g. *Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βυρβάρους νικήσας*, *Miltiades who conquered the barbarians at the battle of Marathon*.

§ 165. 1. VERBS signifying *to ask*, *to teach*, *to take away*, *to clothe*, *to unclothe*, *to do*, *to say*, and some others, are followed by two accusatives, the one of a person, and the other of a thing. E. g.

*Ταῦτά με ἐρωτᾷς*, *Thou askest me about these things*.

*Αἰτεῖν τὸν δῆμον φυλακᾶς*, *To ask guards of the people*.

*Τὸν δῆμον χλαῖναν ἤμπισχον*, *I clothed the people with robes*.

Verbs of this class are *αἰτέω*, *ἀμπέχω*, *ἀμφιέννυμι*, *ἀναγκάζω*, *ἀναδέω*, *ἀπαιτέω*, *ἀποστερέω*, *ἀφαιρέομαι*, *διδάσκω*, *δράω*, *ἐκλέγω*, *ἐκδύνω*, *ἐνδύνω*, *ἐξαιρέομαι*, *ἐξειπεῖν*, *ἐξετάζω*, *ἔρδω* or *ῥέζω*, *ἐργάζομαι*, *ἔρομαι*, *ἐρωτάω*, *κρύπτω*, *λέγω*, *παιδεύω*, *πεῖθω*, *πιπίσκω*, *ποιέω*, *πράσσομαι*, *στεφανώω*, *συλάω*, and a few others.

NOTE 1. Sometimes the accusative of the thing denotes the abstract of the verb (§ 164). E. g. *Ὁ Φωκικὸς πόλεμος ἀίμινητον παιδείαν αὐτοῖς ἰσαίδιυσιν*, *the Phocian war taught them an ever memorable lesson*. *Ἐαυτὸν λωβᾶται λώβην ἐνέχιστον*, *he injures himself incurably*.

NOTE 2. Frequently verbs signifying *to do*, or *to say*, are followed by an accusative and the adverb *εὖ*, *well*, or *κακῶς*, *badly*. E. g. *Τοὺς φίλους εὖ ποιοῦσι*, *they do good to their friends*, where *εὖ ποιοῦσι* is equivalent to *ἀγαθὰ ποιοῦσι*. *Κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοὺς*, *the good speak ill of the bad*, where *κακῶς λέγουσι* is equivalent to *κακὰ λέγουσι*.

NOTE 3. Sometimes the word denoting the person is put in the dative (§ 196. 4). E. g. *Πολλὰ κακὰ ἐθροῦ ποιοῖσιν ἰώργη*, *he did much evil to men*. *Μηδὲν ἀγαθὸν ποιήσας τῇ πόλει*, *having done no good to the state*.

REMARK. *Ἀποστερίω*, and, in the later writers, *ἀφαιρέομαι*, are often followed also by the accusative of the person and the genitive of the thing. (§ 181. 2.)

2. Verbs signifying *to divide* take two accusatives. E. g. *Τὸ στράτευμα κατένειμε δώδεκα μέρη*, *he divided the army into twelve parts*.



The preposition *εἰς* is often found before the accusative denoting the number of parts. E. g. Σφέας αὐτοὺς εἰς ἕξ μοίρας διεῖλον, *they divided themselves into six parts.*

NOTE 4. Sometimes the noun denoting the thing divided is put in the *genitive* (§ 173, and depends on the accusative denoting the parts. E. g. Διτέλειμιθα τῆς εἰδωλοποιικῆς ἔργῃ δύο, equivalent to Διτέλειμιθα τὴν εἰδωλοποιικὴν εἰς ἔργῃ δύο, *we divided the art of making images into two parts.*

§ 166. VERBS signifying, *to name or call, to choose, to render or constitute, to esteem or consider*, are followed by two accusatives denoting the same person or thing. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξεν, *He appointed him general.*  
Τὸν υἱὸν ἱππέα ἐδιδάξατο ἀγαθόν, *He caused his son to be brought up a good horseman.*

NOTE 1. In the *passive* such verbs become *copulas* (§ 160. 1). E. g. Στρατηγὸς ἀπεδείχθη, *he was appointed general.* Ὁ υἱὸς ἐδιδάχθη ἱππικὸν ἀγαθόν, *the son was brought up a good horseman.* (§ 206. 1.)

NOTE 2. Frequently the infinitive εἶναι is expressed before the second accusative. E. g. Σοφιστὴν ἀνμάζουσι τὸν ἄνδρα εἶναι, *they call him a sophist, or rather, they say that he is a sophist.*

So in the *passive*, Ἀτεδείχθη τῆς ἵππου εἶναι ἵπταρχος, *he was appointed master of the horse.*

§ 167. The accusative is very often used *to limit* any word or expression. E. g.

Κροῖσος ἦν Λυδὸς τὸ γένος, *Cræsus was a Lydian by birth.*  
Here the accusative γένος limits or explains further the meaning of Λυδός.

Ταῦτα ψεύδονται, *They lie in these things.*

Ἡ θάλασσα οὐδὲν γίγνεται πλείων, *The sea does not become larger, literally The sea becomes larger in nothing.*

The accusative thus used is called the **SYNECDOCHICAL ACCUSATIVE**.

REMARK. The neuter accusative τί (from τίς) often means *for what? why?* E. g. Τί ταῦτα μανθάνω, *for what am I learning these things?*

NOTE 1. Here belong most of the accusatives which commonly are said to be used *adverbially* (§ 124).

NOTE 2. Hither we may refer *parenthetical* phrases like the following. Τὸ λεγόμενον, *as the saying is.* Τὸ τοῦ Ὁμήρου, *as Homer has it, or according to Homer.* Πᾶν τὸναντίον, *on the contrary.*

NOTE 3. Sometimes the preposition *κατά* or *εἰς* is used before this accusative. E. g. *Καθαρόν καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν*, pure in body and in soul. *Αἰῶς ἀθανάτης θεῆς εἰς ὧσα ἴσκειν*, she astonishingly resembles the immortal goddesses in looks.

NOTE 4. The accusative is sometimes subjoined to a clause in order further to qualify the contents of it. E. g. *Καί με θηγεύειν πατὴρ θνητῷ παρ' ἀνδρὶ, τῶνδ' ἄποιν', ἠνάγκασεν*, and the father compelled me to serve with a mortal man as a recompense for these. *Τῷ παῖδε τῷ σὺ μέλλειον, τολμήματ' αἰσχίστα, μονομαχεῖν*, thy two sons are about to fight a duel, a most disgraceful act, where *τολμήματα* qualifies *τῷ παῖδε τῷ σὺ μέλλειον μονομαχεῖν*. *Ἐγὼ δ' ἄν, ἀντὶ θοιμάτιον δεικνὺς τοδὶ, πρόφασιν, ἔφασκον*, and I, showing to her this garment here, as a pretext said.

§ 168. 1. A noun denoting DURATION OF TIME is put in the accusative. E. g.

*Δέκα ἔτη κοιμῶνται*, They sleep ten years.

*Τοῦτον μετὰ Σιτόλκου ἐπινον τὸν χρόνον*, During this time I was feasting with Sitalces.

*Πολὺν χρόνον ὕβριξε*, He has insulted a long time.

2. Frequently the accusative answers to the question WHEN? E. g. *Ἐντειλάμενος τὴν ὥρην ἐπαγινέειν σφίσι τὰς αἰγας*, commanding (him) to bring the goats to them at the regular time.

NOTE 1. When the substantive is accompanied by an ordinal number (§ 61), it denotes duration of time past. E. g. *Ἐννάτην ἡμέραν γεγαμημένην*, married nine days ago, or having been married nine days.

Also when it is accompanied by cardinal numbers. E. g. *Ὅς τέθνηκε ταῦτα τρία ἔτη*, who has been dead these three years.

NOTE 2. Sometimes the accusative is equivalent to the genitive absolute (§ 192), particularly the following neuter accusatives: *δεδογμένον*, *δοχοῦν*, *δόξαν*, from *δοκέω*; *εἰρημένον* from *ΠΕΩ*; *ἔξον* from *ἔξειμι*; *ὄν* from *εἰμί*; *παρέχον* from *παρέχω*; *προσῆκον* from *προσέχω*; *τυχόν* from *τυγχάνω*; and a few others. E. g.

*Ἐξὸν αὐτοῖς ἀποδοῦσιν Ἑλένην ἀπηλλάχθαι τῶν παρόντων κακῶν*, Although it was in their power to give up Helen, and be delivered from the impending danger. The construction of the clause *Ἐξὸν αὐτοῖς . . . . κακῶν*, in the indicative would be *Ἐξοσιν αὐτοῖς . . . . κακῶν*, (§ 159. 2, N. 1, 2.)

NOTE 3. Frequently, for the sake of emphasis, a preposition (chiefly ἐπὶ) is placed before this accusative. E. g. Ἐπὶ ὀκτὼ καὶ εἴκοσι ἔτια ἥρχον τῆς Ἀσίας οἱ Σκύθαι, *the Scythians ruled Asia for eight and twenty years.*

§ 169. The accusative is used to denote **EXTENT OF SPACE.** E. g.

Διέσχον ἀλλήλων τριάκοντα στάδια, *They were thirty stadia from each other.*

Σταδίου δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπὸ τοῦ ἱεροῦ, *And carrying (her) forty-five stadia they arrived at the temple.*

§ 170. Sometimes the accusative answers to the question **WHITHER?** E. g.

Ἀγλή παμφανώουσα δι' αἰθέρος οὐρανὸν ἵκεν, *The bright effulgence went to heaven through ether.*

Ἀγλαὰς ἔβας Θήβας, *Thou camest to illustrious Thebes.*

§ 171. The accusative follows the particles of protestation **μὰ** and **νῆ**. E. g.

Μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα, *By Breath, by Chaos, by Air.*

Νῆ τὸν Ποσειδῶ φίλῳ σε, *By Neptune I love thee.*

NOTE 1. **Μὰ** is used only in negative, and **νῆ** only in affirmative, propositions. But when *ναί, yes, certainly,* is placed before **μὰ**, the proposition is affirmative.

NOTE 2. Sometimes **μὰ** is omitted. E. g. Οὐ, τίνδ' Ὀλυμπον, *no, by this Heaven.*

NOTE 3. Sometimes the name of the god sworn by is omitted after these particles, in which case the article of the omitted name is always expressed. E. g. Μὰ τὸν — ἰγὰρ μὲν οὐδ' ἂν πιστεύω, *by — I should not believe it.*

§ 172. The accusative is put after the following **PREPOSITIONS.**

Ἀμφὶ, *about, around.* Ἀμφὶ δειλὴν, *about evening.* Ἀμφ' αὐτόν, *around him.* So in connection with numerals. Ἀμφὶ τὰ ἑκαταεκάστη γενόμενος, *being about sixteen years old.*

Ἀνά, *on, in, through, throughout, during.* Ἀνὰ τὸν πόλεμον, *during the war, throughout the war.* Ἀνὰ στρατόν, *in the army.* Ἀνὰ μυρικήν, *on a tamarisk.*

With numerals it means *at the rate of, a-piece.* Ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *at the rate of five parasangs a day.*

Διὰ, *through, on account of, in.* Ἄ νῦν ὀφείλω διὰ σέ, *which I now owe on your account.* Διὰ νύκτα, *in the night.*

Εἰς, *to, into.* Εἰς Κιλικίαν, *to Cilicia.*

With *numerals* it generally means *about*. Εἰς τετρακισχίλιους, *about four thousand men*.

Frequently εἰς is found before a *genitive*, the noun, to which it properly belongs, being omitted. Εἰς παιδοτρύβου, sc. οἶκον, *to the teacher's house*.

Ἐπὶ, *upon, against*. Ἐπὶ θρόνον, *upon a throne*. Ἐπ' αὐτόν, *against him*.

Κατὰ, *according to, in relation to, in, on, near, during*. Κατὰ τὸν Ὅμηρον, *according to Homer*. Κατὰ τὸ σῶμα, *in relation to the body*. Κατὰ τὸν πόλεμον, *during the war*.

Μετὰ, *after*. Μετὰ δὲ ταῦτα, *and after these things*.

Παρά, *to, besides, along, contrary to, on account of*. Παρὰ Καμβύσεια, *to Cambyses*. Παρὰ ταῦτα, *besides these*.

After *comparatives* it means *than*. Γενοίαι' ἂν καὶ παρὰ τὴν ἑωυτῶν φύσιν ἀμείνονες, *they might become superior to their nature*.

Περὶ, synonymous with ἀμφί.

Πρὸς, *to, in respect to, towards*. Πρὸς πάντας, *to all men*.

Καλὸς πρὸς δρόμον, *good in running, or a good racer*.

Ἐτέρω, *over, beyond, against*. Ἐτέρω τοὺς ἄλλους, *over the others*.

ὑπὸ, *under, at*. ὑπὸ γῆν, *under the earth*. ὑπὸ Ἴλιον, *under Ilion*.

Ὡς, synonymous with εἰς. It is always placed before nouns denoting *intelligent* objects.

## GENITIVE.

§ 173. A *SUBSTANTIVE* which limits the meaning of another substantive, denoting a different person or thing, is put in the *genitive*. E. g.

Τὸ τέμενος τοῦ θεοῦ, *The temple of the god*.

Τὸν Ἰππάρχου θάνατον, *The death of Hipparchus*.

Σκυθῶν βασιλεῖς, *Kings of the Scythians*.

This rule applies also to the *personal, reflexive, and reciprocal* pronouns, and to the *indefinite* pronoun δέινα.

The *genitive* thus used has been called the *ADNOMINAL GENITIVE*.

NOTE 1. The *adnominal genitive* denotes various relations, the most common of which are those of *possession, quality, subject, object, material, source, a whole, component parts*.



NOTE 2. The adnominal genitive is called *subjective* when it is equivalent to the subject-nominative (§ 157. 1). It is called *objective* when it denotes the object of an action (§ 162. 1). E. g. Ἔργον Ἡφαίστου, *the work of Vulcan, that which Vulcan did*, where the genitive is used subjectively. Ἡ ἀκρόασις τῶν λεγόντων, *the act of hearing the speakers*, where the genitive is used objectively.

NOTE 3. A substantive is sometimes followed by *two* genitives denoting different relations. E. g. Τὴν Πέλοπος ἀπάσης Πελοποννήσου κατάληψιν, *the taking of the whole of Peloponnēsus by Pelops*.

§ 174. POSSESSIVE PRONOUNS and adjectives implying possession, are frequently followed by a genitive, which is in apposition with the genitive implied in the possessive pronoun or adjective (§§ 67: 131. 1). E. g.

Τὸν ἐμὸν αὐτοῦ τοῦ ταλαιπώρου βίον, *The life of me, a miserable man*. Here αὐτοῦ τοῦ ταλαιπώρου is in apposition with ἐμοῦ implied in ἐμὸν.

Γοργεῖην κεφαλὴν, δεινοῖο πελώρου, *The head of Gorgo, a terrible monster*. Here Γοργεῖην is equivalent to the genitive Γοργοῦς with which πελώρου is in apposition.

NOTE. Under this head belong the adjectives ἴδιος, ἰσός, κοινός, οἰκίης. E. g. Τοῖς αὐτῶν ἰδίῳις προσέχουσιν τὸν νοῦν, *to attend to their private affairs*. Ἰεὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν, *for he is consecrated to the infernal deities*. Ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων, *a work performed by the Lacedæmonians and Athenians in common*. Ἄ οἰκίᾳ τῶν καλῶς βασιλευόντων ἰστί, *which belong to those who rule well*.

§ 175. The genitive is put after verbs signifying *to be*, *to belong*, to denote the person or thing to which any thing in any way BELONGS. E. g.

Ὁ παῖς Λακεδαιμονίων ἐστί, *The boy belongs to the Lacedæmonians*.

Ἀνοίας ἐστί τὸ θηρᾶσθαι κενά, *It is characteristic of folly to be in pursuit of vain things*.

Ἐἶναι ἐτῶν τριάκοντα, *To be thirty years old*.

Verbs of this class are γίγνομαι, εἰμί, κυρίω, πέφυκα and ἔφην from φύω.

NOTE 1. This genitive is often preceded by the preposition πρὸς. E. g. Διξιοῦ πρὸς ἀνδρός ἰστί, *it is the characteristic of a man of parts*.

NOTE 2. Frequently the genitive after these verbs denotes the person or thing *from* which any thing proceeds. E. g. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, *of Da-*

*rīus and Parysātis two children were born, or Dārīus and Parysātis had two sons.* Θνητοῦ πέφυκας πατρός, *thou art the offspring of a mortal father.*

Sometimes the genitive, in such instances, is preceded by *ex*. E. g. Πατρός *ex* ταύτου γεγώς, *being born of the same father.*

NOTE 3. Frequently the adjective *αὗτος* or the pronoun *οὗτος* is to be supplied before this genitive (§ 175). E. g. Τούτων γινοῦ, *become one of these.*

§ 176. The *neuter* of the article followed by a substantive in the genitive denotes something to which that substantive is related. E. g.

Δεῖ φέρειν τὰ τῶν Θεῶν, *We must bear what comes from the gods.*

Τὸ τοῦ Ὁμήρου, *That which Homer says.*

NOTE. This idiom gives rise to phrases like the following: Τὰ τῆς ὀργῆς, for Ἡ ὀργή, *anger, wrath.* Τὰ τῆς ἐμπειρίας, for Ἡ ἐμπειρία, *experience.* Τὰ τῶν Θεσσαλῶν, for Οἱ Θεσσαλοί, *the Thessalians.* Τὸ τῶν ἐπιθυμιῶν, for Αἱ ἐπιθυμίαι, *desires.*

§ 177. 1. ADJECTIVES, PRONOUNS, and ADVERBS, denoting a PART, are followed by a genitive denoting the WHOLE. E. g.

Ἐκάστη τῶν πόλεων, *Each of the states.*

Οὐδείς τῶν μεираκίων, *No one of the young men.*

Ποῦ γῆς; *Where on earth?*

Ὁ ἡμισυς τοῦ ἀριθμοῦ, *Half the number.*

Τὴν πλείστην τῆς στρατιᾶς, *The greatest part of the army.*

Τῆς μαρίλης συχνήν, *A good deal of coal-dust.*

This rule applies to the genitive after numerals (§§ 60: 61: 62. 4), after interrogative, indefinite, demonstrative, and relative words (§§ 68–71: 73: 123), after superlatives, and in general, after any adjective or adverb designating a part.

NOTE 1. A *participle* preceded by the article is often followed by the genitive. (§ 140. 3.) E. g. Οἱ καταφυγόντες αὐτῶν, equivalent to Ἐκεῖνοι αὐτῶν οἱ κατέφυγον, *such of them as escaped.*

Sometimes *ex* is used in such cases. E. g. Ἐκ τῶν ἀνθρώπων τοῖς ἐν πρᾶττοις, *to the prospering part of mankind.*

NOTE 2. The nature of the noun denoting the whole determines the number, in which the genitive is put.

NOTE 3. The adjectives *δαίμωνος*, *δῖος*, *τάλας*, *σχίστης*, and a few others, are often followed by the genitive plural. E. g. *Δῖα γυναικῶν*, *divine woman*. *Τάλαινα παρθένων*, *unfortunate virgin*. *Σχίστι' ἀνδρῶν*, *unfortunate man*.

It is supposed by many that the idea of *superlativeness* lies in these adjectives.

2. Frequently the genitive denoting a whole depends on a *neuter* adjective, participle, or adjective pronoun. E. g.

*Μέσον ἡμέρας*, *The middle part of the day*.

*Τῆς στρατιῆς τὸ πολλόν*, *The greater part of the army*.

*Τὸ τετραμμένον τῶν βαρβάρων*, *The defeated part of the barbarians*.

*Εἰς τοῦτο ἀνάγκης*, *To this degree of necessity*.

NOTE 4. In some instances the *neuter plural* is used before this genitive (§ 177. 2). E. g. *Ἄσχημα βοῆς*, for *Ἄσχημον βοῆς*, *indistinct noise*.

NOTE 5. The genitive of the *reflexive pronoun* often follows an adjective of the *superlative degree*; in which case the highest degree, to which a person or thing attains, is expressed. E. g. *Οἱ δεινότατος σαυτοῦ ταῦτα ᾗθα*, *when your skill in these matters was highest*. *Τῇ εὐρυτάτῃ ἐστὶ αὐτὴ ἐωυτῆς*, *where it is widest*.

§ 178. 1. The genitive may be put after any **VERB**, when the action does not refer to the whole object, but to a **PART** only. E. g.

*Πέμπει τῶν Λυδῶν*, *He sends some of the Lydians*. But

*Πέμπει τοὺς Λυδοὺς*, *He sends the Lydians*.

*Τῶν κρεῶν ἔκλεπτον*, *I stole some pieces of the meat*.

*Λαβόντα τῶν ταινιῶν*, *Taking some of the fillets*.

2. Particularly, the genitive is put after **VERBS** signifying *to partake*, *to enjoy*, *to obtain*, *to inherit*. E. g.

*Μετέχω θράσεος*, *I partake of courage*.

*Τῆς δυνάμεως κοινωνοῦσι*, *They partake of the power*.

Verbs of this class are *ἀντιάω*, *ἀπολαύω*, *ἀτυχέω*, *ἐπαυρίσκομαι*, *κληρονομέω*, *κοινωνέω*, *κυρέω*, *λαγχάνω*, *μεταλαγχάνω*, *μεταλαμβάνω*, *μετέχω*, *ὀνίναμαι*, *συναίρομαι*, *τυχάνω*, and some others.

NOTE 1. Sometimes *μίξις*, *part*, is found after *μεταλαγχάνω* and *μετίχω*. E. g. *Μεθίξειν τάφου μίξις*, *about to partake of burial*.

*Μετίχω* is also found with the accusative in which one participates. E. g. *Μετίχῃς τὰς ἑκατὶ πλεγάς ἐμοί*, *thou didst receive the same number of stripes with me*.



Ἀπολαύω, λαγχάνω, and τυγχάνω are often followed by the *accusative*. E. g. Ἀπολαύειν τι, *to enjoy any thing*. Ἀγχιῶνα τυχάν, *hitting the elbow*.

Κληρονομίω, *inherit*, in some instances takes the *accusative* of the thing inherited. The name of the person of whom one inherits is put in the *genitive*, and depends on the thing inherited. E. g. Κληρονομῶ τὰ κτήματα τινος, *to inherit the possessions of any one*. Later authors put even the name of the person in the *accusative*.

NOTE 2. The *genitive* in connection with μέτεστι and προσήκει depends on the *subject* (expressed or understood) of these verbs. E. g. Ὁν μηδὲν μέρος τοῖς πονηροῖς μέτεστι, *in which the wicked do not participate*. Οὐκ ὤειο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no person ought to rule*.

NOTE 3. The preposition ἐξ or ἐκ is sometimes used before this *genitive* (§ 178. 1). E. g. Λαβὼν ἐκ τῶν ἀσπίδων, *taking some (or one) of the shields*.

§ 179. 1. VERBS signifying *to take hold of, to touch, to feel, to hear, to taste, to smell*, are followed by the *genitive*. E. g.

Λάβεσθε τούτου, *Take hold of this man*.

Ἀπτεσθαι αὐτῶν, *To touch them*.

Γεῦσθαι τῆς θύρας, *Knock at the door, literally Taste of the door*.

Verbs of this class are αἰσθάνομαι, αἶω, ἀκούω, ἀκροόομαι, ἄπτομαι, γέυομαι, δρᾶσσομαι, ἔχομαι, θιγγάνω, κλέω, λαμβάνομαι, ὄζω, ὀσφραίνομαι, πειράομαι, πυνθάνομαι, ψάύω, and some others.

2. Verbs signifying *to take hold of* are frequently followed by the *accusative* of the object taken hold of, and the *genitive* of the part by which it is taken. E. g. Ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*.

NOTE 1. Ἀκούω and its synonymes, and θιγγάνω and ψάύω, are frequently followed by the *accusative*. E. g. Ἀκούσας ταῦτα, *hearing these things*.

NOTE 2. Frequently ἀκούω and its synonymes take that which is heard in the *accusative*, and that from which the thing heard proceeds, in the *genitive*. E. g. Τὸν ἄνδρα πυνθάνου εἰς ἰδοιπόρων, *inquire of the travellers about the man*.

NOTE 3. Γίστω, *cause to taste*, is followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Γίστειν αὐτόν τινας, *to make him taste of any thing*.

Frequently this verb is followed by *two accusatives*. E. g. Γίστω σε οἶνον, *I will give thee wine to taste*.



§ 180. 1. VERBS denoting *to let go, to cease, to desist, to free, to miss, to separate, to escape*, are followed by the genitive. E. g.

Τούτου μεθίεσθαι, *To let this man go.*

Ἀγαμέμνων λῆγ' ἔριδος, *Agamemnon left off his wrath*

Διέσχον ἀλλήλων, *They separated from each other.*

Verbs of this class are ἀλύσκω, ἁμαρτάνω, ἀμπλακίσκω, ἀπέχομαι, ἀπολείπομαι, ἀποστατέω, ἀφίεμαι, διέχω, εἶχω *retreat*, ἐκφεύγω, ἐλλείπω, λήγω, μεθίημι commonly μεθίεμαι, μεθίσταμαι, παραχωρέω, συγχωρέω, φεύγω, χωρέω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Πάύω σε τούτου, *I make thee cease from this.*

Τὴν Ἀσίην διουρίζων τῆς Λιβύης, *Separating Asia from Libya.*

Such verbs are ἁμύνω, ἀπαλλάσσω, ἀπέχω, ἀφίστημι, διορίζω, εἴργω, ἐλευθερώω, ἐρητύω, καθαίρω, κωλύω, λύω, παύω, and some others.

NOTE. The genitive in connection with verbs signifying *to free, to cease*, sometimes depends on the preposition *ἐκ* or *ἀπό*. E. g. Παῦσον ἐκ κακῶν ἐμὶ, *deliver me from evil.*

§ 181. 1. VERBS, ADJECTIVES, AND ADVERBS, implying *fulness, emptiness, bereavement*, are followed by the genitive. E. g.

Πενίας ἡ πόλις ἔγεμεν, *The city was full of poverty.*

Κενῶν δοξασμάτων πλήρεις, *Full of vain notions.*

Τῶν τεθνηκότων ἄλις, *Enough of dead persons.*

Words of this class are ἄδην, ἄλις, ἀμχανέω, ἀπορέω, ἄτος, ἀφνειός, βριθῶ, γέμω, δέω and δέομαι, ἐπιδεής, ἔρημος, καθαρός, κενός, μεσιός, πένης, πένομαι, πλέως, πλήθω, πλήρης, πλούσιος, σπανίζω, χρήζω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Πάριν ροσφιεῖς βίον, *Thou wilt deprive Paris of life.*

Such verbs are ἀποστρέφω, ἐρημόω, κενόω, κορέννυμι, μονόω, ροσφίζω, πίμπλημι, πληρόω, and some others.

NOTE 1. Δεῖ and χοή are followed by the *accusative* of a person and the *genitive* of a thing. E. g. Αὐτόν σε δεῖ Προμηθεύς, *thou thyself needest a Prometheus.* Τέο σε χοή, *what wantest thou?*

NOTE 2. Δεῖ sometimes takes the *dative* of the person and the *genitive* of the thing. E. g. Δεινῶν σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν, *it seems that thou must employ profound reasoning against him.*

§ 182. VERBS signifying *to remember, to forget, to admire, to contemn, to desire, to care for, to spare, to neglect, to consider, to understand*, are followed by the *genitive*. E. g.

Μέμνησό μου, *Remember me.*

Ἀγασθαι τῆς ἀρετῆς, *To admire virtue.*

Μεγάλων ἐπιθυμεῖς, *Thou desirest great things.*

Verbs of this class are ἀγαμαι, ἀλεγίζω, ἀντιποιόμαι, γλίχομαι, εἰδέναι, ἐμπάζομαι, ἐνθυμέομαι, ἐπιθυμῶ, ἐπίσταμαι, ἔραμαι, ἐράω, ἐφίεμαι, θαυμάζω, ἱμείρω, καταγελᾶω, καταφρονέω, κηδομαι, λανθάνομαι, λιλαιόμαι, μιμνήσκομαι, μνημονεύω, ὀλιγορέω, ὀρέγομαι, συνήμι, ὑπεροράω, φρίδομαι, φροντίζω, and some others.

NOTE 1. Most verbs of this class often take the *accusative* instead of the *genitive*. E. g. Φροντίζοντας τὰ τοιαῦτα, *caring about such things.*

NOTE 2. Μιμήσκω and ληθάνω or λήθω, and their compounds, are followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Ἐμίμησέν τίς ἡ πατρίς, *and he reminded him of his father.* Ἐκ δὲ με πάντων ληθάνει, *and makes me forget all things.*

Sometimes μιμήσκω is followed by two *accusatives*. E. g. Οἱ Ἐγισταῖοι ζυμμαχίαν ἀναμυμήσκοντες Ἀθηναίους, *the Egestians reminding the Athenians of their alliance.*

NOTE 3. Μίλει, *it is a care, it is a concern*, is generally followed by the *dative* of the person, and the *genitive* of the thing. E. g. Μίλει σοι τούτου, *thou carest for this.* (§ 157. N. 8.)

NOTE 4. The *genitive* in connection with some of these verbs sometimes depends on a preposition. E. g. Παιδὸς πρὶ τοῦ ἰμοῦ μὴ μνησθῆται, *as to my son, make no more mention of him.* Πρὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, *to be able to take care of the affairs of Egypt and Sicily.*

§ 183. 1. VERBS signifying *to accuse, to prosecute, to convict*, are followed by the *accusative* denoting the person accused, and the *genitive* denoting the crime. E. g.

*Διώξομαι σε δειλίας, I will prosecute you for cowardice.*  
*Κλέωνα δώρων ἐλόντες, Convicting Cleon of bribery.*

Verbs of this class are αἰρέω, αἰτιάομαι, δικάζω, διώκω, εἰσάγω, καλέομαι.

REMARK 1. Φεύγω, *am accused*, and ἁλῶναι, *to be convicted*, are followed only by the genitive. E. g. Ἀσιβείας φεύγοντα, *accused of impiety.* Ἐάν τις ἁλῇ κλοπῆς, *if any one shall be convicted of theft.* Αἰτιάομαι, *accuse*, is sometimes followed by two accusatives.

2. VERBS of this class compounded with the preposition *κατά* are followed by the genitive of the person and the accusative denoting the crime or punishment. E. g.

*Σεαυτοῦ καταδικάζεις θάνατον, Thou condemnest thyself to death.*

Such verbs are καταγιγνώσκω, καταδικάζω, κατακρίνω, καταχειροποιονέω, καταψεύδομαι, καταψηφίζομαι, κατερεῖν, κατηγορέω.

REMARK 2. The accusative is often wanting after these verbs (§ 183. 2). E. g. Κατηγορεῖν αὐτοῦ, *to accuse him.*

NOTE 1. Κατηγορέω is sometimes followed by two genitives. E. g. Παραπρεσβείας αὐτοῦ κατηγορεῖν, *to indict him for unfaithfully discharging his duties as ambassador.*

NOTE 2. The noun denoting the *punishment* is sometimes put in the genitive. In classical Greek, however, only θανάτου is found in connection with verbs of this sort. E. g. Θανάτου ὑπαγαγὼν Μιλιτιάδα ἰδίωκε, *he accused Militiades capitally.*

NOTE 3. Ἐνοχος, *under sentence, guilty*, which generally is followed by the dative (§ 196. 1), sometimes takes the genitive.

Ῥεύθυνος, *guilty*, is followed by the genitive denoting the crime.

§ 184. 1. VERBS signifying *to begin, to rule, to surpass*, are followed by the genitive. E. g.

*Ἀρχε μάχης, Begin the fight.*

*Σπάρτης ἀνάσσω, Ruling Sparta.*

*Πάντων διαπρέπεις, Thou surpassest all men.*

Verbs of this class are ἀνάσσω, ἀριστεύω, ἄρχω, βασιλεύω, δεσπόζω, διαπρέπω, διαφέρω *excel*, ἐπιστατέω, καλλιστεύομαι, κραίνω, κοιρανέω, κρατέω, περιγίγνομαι, περίεμι, προέχω, προΐσταμαι, σημαίνω, στρατηγέω, τυραννέω, ὑπερβάλλω, ὑπερέχω, and some others.

NOTE 1. Those derived from substantives or adjectives may be said to take the genitive in consequence of the noun implied in them. E. g. Τῶν καὶ ἑαυτοῦ; ἀνδράπων ἀριστιύσαντες; is equivalent to Οἱ ἀριστοὶ τῶν καὶ ἑαυτοῦ; ἀνδράπων ἦσαν, *having surpassed the men of their times*, (§ 177.)

NOTE 2. Some verbs of this class are sometimes followed by the *dative* or *accusative*. E. g. Κιλίκισσ' ἀνδρῶσιν ἀιάσσειν, *ruling over the Cilicians*.

NOTE 3. Ἀιάσσειν is, in Homer, sometimes followed by the preposition μετὰ with the *dative*. E. g. (Π. 1, 252.)

2. Causative verbs of this class are followed by the *accusative* and *genitive*. E. g. Νικᾷ με ἡ ἀρετὴ τῆς ἑχθρας, *his valor affects me more than his enmity*. (§ 205. 2.)

Such verbs are νικάω, προκατακλίνω, προκρίνω, and some others.

§ 185. Many VERBAL ADJECTIVES which have an *active* signification are followed by the *genitive*. E. g.

Τρίβων ἱππικῆς, *Skilled in horsemanship*.

Ἀρχικὸς ἀνθρώπων, *Qualified to rule men*.

Adjectives of this class are ἀγνῶς, ἄιδρις, αἴτιος, ἀπαιδευτος, ἴδρις, λυσανίας, τρίβων. Also many adjectives in ηριος, ικος, as δηκτῆριος, ἀρχικός, (§§ 131. 1 : 129. 2.) Also many adjectives in ης, ος, μων, as ἀνήκοος, ἀδαής, δαήμων, (§ 132. 4, 5.)

NOTE 1. Sometimes adjectives of this class are followed by the *accusative*, provided the verbs, from which they are derived, take the *accusative*. E. g. Τρίβων τὰ τοιαῦτα, *skilled in such things*.

NOTE 2. Adjectives of this class, which are derived from verbs followed by the *genitive*, are often said to take the *genitive* in consequence of the verb implied in them. E. g. ἀνήκοος takes the *genitive* because ἀκούω is followed by the *genitive* (§ 179).

NOTE 3. Sometimes the *genitive* or *accusative*, in connection with adjectives of this class, depends on the preposition περί.

§ 186. 1. The *genitive* is put after ADJECTIVES and ABVERBS of the COMPARATIVE degree to denote that with which the comparison is made. E. g.

Κρείττω τούτου, *Superior to this man*.

NOTE 1. When the substantive which is compared is the same as that with which it is compared, the latter is omitted, provided it be limited by a *genitive* (§ 173). The



ambiguity which may arise from this construction can be removed only by considering the nature of the statement. E. g. *Χώραν ἔχετε οὐδὲν ἥτιον ἡμῶν ἔντιμον*, for *Χώραν ἔχετε οὐδὲν ἥτιον τῆς χώρας ἡμῶν ἔντιμον*, *you have a country not less valuable than ours*.

2. The genitive is put after some positive adjectives and adverbs *implying* a comparison. E. g. *Ἐτέρους τῶν νῦν ὄντων*, *other than those who now are*.

Adjectives of this class are ἄλλοιός, ἄλλος, ἀλλότριος, δεύτερος, διάφορος *different*, ἕτερος, ἡμιόλιος, περιτιός. Also numeral adjectives in πλοος or πλασιος (§ 62. 2).

REMARK. Διάφορος and ἀλλότριος are sometimes followed by the *dative*.

NOTE 2. Ἐναντίος, which commonly is followed by the *dative*, sometimes takes the *genitive*. The following example shows, that the idea of comparison lies in this adjective: *Τοῦναντίον δρῶν, ἢ προσῆκ' αὐτῷ ποιεῖν*, *doing contrary to what he ought to do*, (Aristoph. Plut. 14.)

NOTE 3. Διαφέρω, *differ*, and its derivative διαφερόντως, *differently*, are followed by the *genitive*, because they imply a comparison. E. g. *Διαφέρει ἀνὴρ τῶν ἄλλων ζώων*, *man differs from the other animals*.

NOTE 4. Sometimes this *genitive* depends on ἀντί or πρό. E. g. *Μεῖζον ἐντὶ τῆς αὐτοῦ πατρὸς φίλον νομίζω*, *he loves another more than his own country*. *Οἰσιν ἡ τυραννὶς πρὸ ἐλευθερίας ἢ ἀσπαστότερον*, *to whom tyranny was more welcome than liberty*.

NOTE 5. When the conjunction ἢ, *than*, is introduced, the word compared, and the noun with which it is compared, are put in the same case. E. g. *Μέλλεις ἐπ' ἀνδρας στρατεύεσθαι ἀμείνονας ἢ Σκύθας*, *thou art about to march against men superior to the Scythians*. *Τοῖς βασιλεῦσι τῶν Λακεδαιμονίων ἀδικεῖν ἥτιον ἔστιν ἢ τοῖς ἰδιώταις*, *the kings of the Lacedæmonians have less power to do harm than private individuals*.

NOTE 6. Sometimes the *nominative* is used after ἢ, the context determining its verb. E. g. *Τοῖς νωτέροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγὼ, παραιῶ*, sc. *ἀκμάζω*, *I advise the young who are more vigorous than I am*. *Ἡμῶν ἀμείνον, ἢ ἐκείνοι, τὸ μᾶλλον προοραμίνων*, sc. *προορῶνται*, *we foreseeing the future better than they*.

§ 187. 1. The *genitive* is often used to denote that *on account of* which any thing takes place. E. g.

*Ζηλῶ σε τῆς εὐβουλίας*, *I admire you for your wisdom*.

*Τῇ ὑμετέρᾳ πόλει τῆς γῆς τῆς ὑπ' Ὀρωπίων δεδομένης φθοροῦσι*, *They are jealous of your city, on account of the land given to you by the Oropians*.

2. The genitive, with or without an interjection, is used in exclamations. E. g. ὦ Πόσειδον, τοῦ μᾶκρους, *Neptune, what a length!* Καὶ τίς εἶδε πώποτε βοῦς κριβανίτας; τῶν ἀλάζονε νυμμάτων, *and who ever saw whole oxen roasted in the oven? what tough stories!*

3. The genitive after verbs signifying *to entreat* denotes the person or thing, *for the sake of* which the person entreated is to grant the request. E. g. Μὴ με γούνων γουνάζεο, μεδὲ τοκῶν, *do not entreat me by my knees, nor by my parents.* Frequently the preposition ὑπέρ, ἀντί, or πρὸς, is placed before this genitive.

4. Sometimes the genitive, in connection with a passive form, denotes the *subject* of the action. E. g. Πληγεῖς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα, *being struck in the head by my daughter.*

5. Sometimes the genitive denotes the *instrument* of an action. E. g. Πηρῆσαι πυρὸς δηῖοιο θύρετρα, *to burn the gates with burning fire.*

§ 188. 1. The genitive is used to denote that *in respect of* which any thing is affirmed. E. g.

Ἄπαις ἔρσενος γόνου, *Childless in respect to male offspring, in other words, Having no sons.*

Ἀλλὰ νῦν τὸν γε θεοὶ βλάπτουσι κελεύθου, *But the gods now injure him in respect to his way, that is, hinder him.*

Ἐοῦσαν ἤδη ἀνδρὸς ὠραίην, *Being now of the right age to be married.*

2. The genitive is used to limit the meaning of the following ADVERBS: ἄγχι or ἄγχοῦ, ἄνω, δίχα, ἐγγύς, ἐκός, ἰθὺ or ἰθύς, ἔκταρ, κατόπιν, κάτω, κρέφα, λάθρα, πέλας, πλησίον, πόρρω, πρόσσω, τηλοῦ, τηλόθεν, and some others. E. g. Ἐγγύς τινος, *near any thing.*

NOTE. Ἐχω and ἔχω, limited by an adverb, are often followed by the genitive. E. g. Ὡς ἔχει τάχος, *as fast as he could run.* Εὖ ἡκίον εἶον, *to be well off as to property.*

3. The genitive is put after verbs denoting *to take aim at, to rush against, to throw at.* E. g. Ἐστοχάζετο τοῦ μειρακίου, *he was taking aim at the stripling.* Ὅστιεν σον Μενελάου, *shoot an arrow at Menelāus.* Αὐτοῦ τιτύσκετο, *he took aim at him.*

§ 189. The genitive is used after VERBS and ADJECTIVES to denote the MATERIAL of which any thing is made. E. g.

Χαλκοῦ ποιεῖνται ἀγάλματα, *Statues are made of brass.*  
 Πινού ποιητήν, *Made of ox-hide.*

NOTE. The prepositions ἐξ, ἀπό, are often used before the genitive. E. g.  
 Ἐμάτα ἀπὸ ξύλων πισοιμήνα, *garments made of cotton cloth.*

§ 190. 1. The noun denoting the PRICE of any thing is put in the genitive. E. g.

Ἰνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *They buy their wives of their parents for much money.*

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί, *The gods sell to us every good thing for labor.*

NOTE 1. Sometimes the thing bought is in the genitive, in which case the verb of the proposition does not signify to buy or to sell. E. g. Ἀτὰρ τί χρεῖος ἔβαμι μετὰ τὸν Πασίαν; Τρεῖς μναὶ διφρίσκου, *Then what debt came upon me next to Pasion's? Three minæ for a little carriage.*

NOTE 2. The dative (§ 198) is sometimes used for this genitive. E. g. Οἰνίζοντο, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνί σιδήρῳ, *they bought wine, some for brass, others for bright iron.*

2. Ἄξιος, ἀξιῶς, and ὀνήτιος are followed by the genitive. E. g. Σπουδῆς ἄξια, *deserving serious consideration.*

NOTE 3. Ἄξιος is sometimes followed by the dative (§ 196. 1), in which case it means *fit, proper, becoming.*

NOTE 4. The verb ἀξιόω, *think worthy*, is followed by the accusative of a person, and the genitive of a thing. E. g. Ἀξιοῦσιν αὐτὸν μεγάλων, *they think him worthy of great things.*

§ 191. 1. The genitive often answers to the question WHEN? E. g.

Τῆς νυκτὸς νέμονται, *They feed in the night.*

2. Sometimes the genitive answers to the question HOW LONG SINCE? E. g. Ποίου χρόνου πεπόρθηται πόλις; *how long since the city has been taken?* Πολλῶν ἐτῶν ἐνθάδε οὐκ ἐπιδημήκεν, *he has not been at home for many years.*

3. Sometimes the genitive answers to the question HOW SOON? E. g. Τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας, *within thirty days from this day.*



Sometimes the adverb *ἐντός* accompanies this genitive. E. g. *Ἐντός οὐ πολλοῦ χρόνου*, *within a short time*.

§ 192. A substantive with a participle is very often put in the genitive, to denote the **TIME** or **CAUSE** of, or any **CIRCUMSTANCE** connected with, an action. E. g.

*Ταῦτ' ἐπράχθη, Κόνωνος στρατηγουῦντος*, *These things were done when Conon was general*. Here the genitive denotes the time when *ταῦτ' ἐπράχθη*.

*Τελευτήσαντος Ἀλυάττειω, ἔξεδεξατο τὴν βασιληίην Κροῦσος*, *After the death of Alyattes, Cræsus received the kingdom*.

The genitive thus used is called the **GENITIVE ABSOLUTE**.

REMARK 1. Strictly speaking the genitive absolute is a modification of the genitive of time (§ 191).

NOTE 1. In some instances the genitive of the participle *ῶν* is wanting. E. g. *Ὡν ὑφηγητῶν*, *who being leaders*, where *ὄντων* must be supplied.

NOTE 2. Frequently *ὥς, ὥσπερ, ὥστε, ὥτε, οἷα*, *that, as if, inasmuch as*, on the supposition *that*, stand before this genitive. E. g.

*Ὡς ὥδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρή*, *Thou must know that these things are so*.

REMARK 2. Instead of the genitive, the *accusative* is often used in connection with the abovementioned particles. E. g. *Οὐχ ὕβριτι λίγω τῷδ', ἀλλ' ἰκτεῖν ὥς παρόντα ἔν*, *I do not say these things out of wantonness, but because I believe that he is near us*. *Ὡς ἔξον ἦδη ποιεῖν αὐτοῖς, ὅ τι ἂν βούλοιντο*, *inasmuch as they had now the liberty to do what they pleased*. (See § 168. N. 2.)

NOTE 3. When the subject of a proposition is *not expressed* (§ 157. N. 8), the participle alone is put in the genitive absolute. E. g. *Ὅροντος πολλῶ*, *it raining heavily*, which in the indicative is *ῤεῖ πολλῶ*, *it rains heavily*.

NOTE 4. The genitive absolute is used also when the subject is a proposition commencing with *ὅτι*, *that*. (§ 159. 1.) E. g. *Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυαῖ τῶν Ἑλλήνων*, *x. τ. λ.*, *it being quite apparent, that in the ships of the Greeks, &c.*, which in the indicative is *Σαφῶς ἐδηλώθη ὅτι ἐν ταῖς*, *x. τ. λ.*, the subject of which is *ὅτι ἐν ταῖς*, *x. τ. λ.*

In such instances, the *genitive plural* is sometimes used. E. g. *Εἰσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς ἐπέπλεον*, *it being announced that Phœnician ships were sailing against them*, where, however, the plural *νῆες* may be said to affect the participle.



NOTE 5. But when the subject of the proposition is an *infinitive* (§ 159. 2), the *accusative* is used instead of the *genitive absolute*. For examples, see above (§ 168. N. 2.)

§ 193. Frequently the *genitive* answers to the question *WHERE?* E. g. *Οὐκ Ἀργεος ἦεν;* *was he not in Argos?* *Λαϊᾶς χειρὸς οἰκοῦσι Χάλυβες,* *on the left hand dwell the Chalybes.*

§ 194. The *genitive* is put after the following *PREPOSITIONS*.

*Ἀμφί*, synonymous with *περί*.

*Ἄνευ*, *without*. *Ἄνευ ἑθ'εν,* *without him.*

*Ἀντὶ*, *instead of, for*. *Ἀνθ' ἱματίου ἔχειν ῥάκος,* *to have a rag instead of a garment.* *Ἀντὶ ποίας αἰτίας;* *for what reason.*

It is often used in *comparisons* with respect to value.

*Γυναικὸς ἄρ' ἀντὶ τένδεο,* *you are now equivalent to a woman.* (See also § 186. N. 4.)

*Ἀπό*, *from*. *Ἀπὸ Ἑλίουπόλιος,* *from Heliopolis.* In general this preposition denotes motion from one place to another.

*Ἄτερ*, synonymous with *ἄνευ*.

*Ἀχρὶς* or *ἄχρι*, *until*. *Ἀχρὶ κνέφαςος,* *till evening.*

*Διὰ*, *through, by means of, with the assistance of, in*. *Διὰ τῆς πόλεως,* *through the city.* *Διὰ νυκτός,* *in (or during) the night.*

*Ἔνεκα*, *on account of, for the sake of, in respect of, as to*. *Τοῦ ἐπαινεῖσθαι ἔνεκα,* *for the sake of being praised.* *Παῖδά τε σὸν ἀπήμονα τοῦ φυλάσσουντος εἵνεκεν προσδόκα τοι ἀπονοστήσειν,* *so far as his guardian is concerned, expect thy son to return safe.*

*Ἐξ* or *ἐκ*, *out of, from, of*. *Ἐκ τῆς οἰκίας,* *from the house.*

In connection with *passive* forms it is equivalent to *ὑπό*, *by*. *Τὰ λεχθέντα ἐξ Ἀλεξάνδρου,* *the words spoken by Alexander.*

*Ἐπὶ*, *on, upon, to, during*. *Ἐπὶ τῶν κεφαλῶν,* *upon their heads.* *Ἐπὶ Σάρδεων,* *to Sardes.* *Ἐπὶ ἄρχοντος Εὐθυκλέους,* *during the archonship of Euthycles, or when Euthycles was archon.*

*Κατὰ*, *against, down from, on, upon*. *Κατ' ἐμοῦ,* *against me.*

*Μετὰ*, *with, together with*. *Μετὰ τῶν παιδων,* *with my children.*

*Μέχρις* or *μέχρι*, *until, as far as*. *Μέχρι τούτου,* *until this time.*

*Παρά*, from, of. *Χρυσίον παρὰ σοῦ λαβών*, receiving gold from thee.

*Περί*, concerning, about, in respect to. *Περί Ἀθηνῶν*, about Athens.

*Πλήν*, except.

*Πρό*, before, in preference to. *Πρό θυρῶν*, before the doors.

*Πρὸ τούτων τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὀτίων ἄλλο παθεῖν ἐστὶ*, it is better for us to suffer any thing else than these evils. (§ 186. N. 4.)

*Πρός*, of, for, on the side of. *Πρὸς πατρός τυμβωρύχος*, a tomb-breaker on his father's side. *Πρὸς τῶν ἐχόντων*, in behalf of the rich.

So in protestations, *Σὲ πρὸς τοῦ σοῦ τέκνου ἱκνοῦμαι*, I beseech thee by thy child.

In connection with passive forms it is equivalent to *ὑπό*, by.

*Ἐθέλων μαθεῖν τὸ ποιούμενον πρὸς Λακεδαιμονίων*, wishing to know that which was done by the Lacedæmonians.

*Ἐπὲρ*, over, above, in behalf of, for the sake of. *Ἐπὲρ ἡμῶν πορευόμενος*, passing over us. *Τὰ ἱερὰ τὰ θνύμενα ὑπὲρ τῆς πόλεως*, the victims offered in behalf of the city. *Ἀίσουμ' ὑπὲρ ψυχῆς*, I beseech thee by thy life.

*Ἐπὶ*, under. *Ἐπ' ἄρματος*, under the car. In connection with passive verbs, by. *Προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν*, being now saluted as king by his attendants.

## DATIVE.

§ 195. 1. The dative is used after ADJECTIVES, ADVERBS, and VERBS, implying resemblance, union, approach. E. g.

*Ἰκελος Διὶ*, Resembling Jupiter.

*Λακεδαιμονίοις διαμάχεσθαι*, To fight with the Lacedæmonians.

Words of this class are *ἀδελφός* resembling, *ἀκολουθεῖν*, *ἀκόλουθος*, *ἄμα*, *ἀτάλαντος*, *διαγωνίζομαι*, *διαδέχομαι*, *διαλέγομαι*, *εἰκότως*, *εἶκω* look like, resemble, *ἔπομαι*, *ἐρέζω*, *ἱκελος*, *ἴσος*, *ἴσως*, *μίχομαι*, *ὁμός* and its compounds and derivatives, *παλαίω*, *παραπλήσιος*, *πλησίος*, *πολεμῶ*, *ὡσαύτως*, and many others. Add to these the adverbs *ἄγχοῦ*, *ἐγγύς*, *πέλας*, which commonly take the genitive (§ 188. 2).

2. Transitive verbs of this class are followed by the accusative of the immediate, and the dative of the remote, ob-

ject. E. g. *Κράτει προσέμιξε δεσπότην*, *he led his master to victory.*

Such verbs are *εἰκάζω*, *μίγνυμι*, *ὁμοιόω*, and some others.

NOTE 1. The adjectives *ὅμοιος* and *ἀδελφός*, and those compounded with *σύν* and *ὁμοῦ*, are sometimes followed by the *genitive* (§ 188). *Κοινός*, *common*, which usually takes the dative, is followed by the *genitive*, when it implies possession, (§ 174. N.)

NOTE 2. When the substantive, which depends on *ἵσος* or *ὅμοιος*, is the same as that with which *ἵσος* or *ὅμοιος* agrees, the former is omitted, and the noun which limits it (§ 173) is put in the dative. E. g. *Κόμαι Χαρίτεσσιν ὁμοῖαι*, for *Κόμαι ὁμοῖαι ταῖς κόμαις τῶν Χαρίτων*, *hair resembling that of the Graces.* *Οὐ μετῆχες τὰς ἴσας πληγὰς ἐμοί*, *thou didst not receive the same number of stripes with me.*

NOTE 3. The pronoun *ὁ αὐτός*, *the same*, (§ 144. 3,) is often followed by the dative. In general, however, the dative, to which *ὁ αὐτός* directly refers, is omitted, and the limiting noun (§ 173) is put in the dative, (§ 195. N. 2.) E. g. *Οὐδὲν τῶν αὐτῶν ἐκείνοις πράττομεν*, *we do nothing like the things which they did*, where *τῶν αὐτῶν* refers to the *deeds*, and *ἐκείνοις* to the *doers*.

NOTE 4. *Εἷς* sometimes imitates *ὁ αὐτός*. E. g. *“Οἱ ἱμοὶ μιᾶς ἰγύντ’ ἐκ ματῆρος*, *who proceeded from the same mother as I.*

§ 196. 1. The dative is used to denote that to which the quality of an ADJECTIVE OR ADVERB is directed. E. g.

*Ποθεινὸς τοῖς φίλοις*, *Dear to his friends.*

*Ἐχθιστος θεοῖς*, *Most hateful to the gods.*

Adjectives of this class are *ἀγαθός*, *αἰσχρός*, *ἐναντίος*, *εὐχρηστος*, *ἐχθρός*, *ἡδύς*, *καλός*, *ποθεινός*, *ῥάδιος*, *φίλος*, *χαλεπός*, and many others.

2. The dative is used after VERBS, to denote the object *to* or *for* which any thing is done. E. g.

*Βοηθεῖν τῇ πατρίᾳ*, *To aid the country.*

*Τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ*, *Wealth in no way benefits the dead.*

*Δυναινομένη τῷ νεκρῷ*, *Abusing the dead body.*

*Ὡχρὰ εἶναι μοι δοκεῖς*, *Thou seemest to me to be pale.*

This rule applies also to the dative after IMPERSONAL VERBS (§ 159. N. 1, 2). E. g. *Δοκεῖ μοι*, *it seems to me*

Verbs of this class are ἀλέξω, ἀνδάνω, ἀρέσχω, ἀρήγω, ἀρμόσσω, βοηθῶ, δοκέω, εἶκω *yield*, ἐροχλείω, ἐπαρκέω, ἐπικουρέω, ἐπιτέλλομαι, κατακούω, λατρεύω, λυμαίνομαι, λυσιτελέω, λωβάομαι, μέμφομαι, παρεγγυάω, πείθομαι, πρίπω, προστάσσω, συμφέρω, τιμωρέω, ὑπακούω, ὑπείκω, ὑποπτήσσω, ὑποτίθεμαι, φθονέω, χαρίζομαι, and many others.

NOTE 1. Many verbs of this class are sometimes followed by the *accusative* (§ 163. 1) instead of the dative.

3. The dative is used after verbs signifying *to be*, to denote that to which any thing *belongs*. E. g.

Τέλλω παῖδες ἦσαν καλοὶ τε καὶ ἀγαθοί, *Tellus had good and noble children.*

NOTE 2. The substantive in the dative after εἶναι, γίγνεσθαι, is often accompanied by a participle signifying *willing, being pleased, expecting*. E. g. Οἱ Κροτωνιάται εἶπον, οὐκ ἂν σφισι βουλομένοις εἶναι, *the Crotonians said that they should not be willing.*

The participles, of which the dative accompanies the substantive, are βουλόμενος, ἐλπόμενος, ἡδόμενος, θέλων, προσδεχόμενος. Add to these the adjective ἄκων.

Verbs signifying *to come* sometimes imitate εἶναι. E. g. Πιγνώσκω δ' ὅς σφ' ὦν ἐέλδομενοισιν ἰκάνω, *I know that you longed for my arrival.*

4. Many transitive VERBS of this class (§ 196. 2) are followed by the accusative of the immediate, and the dative of the remote, object. E. g.

Δίδωμι σοι τοῦτο, *I give this to thee.*

NOTE 3. A few verbs denoting *to give a part* (as μεταδίδωμι) are often followed by the *dative* of a person, and the *genitive* of the thing imparted (§ 178. 1).

5. The dative is put after the INTERJECTIONS οἶ, ὦ, ἰώ, and οὐαί. E. g. Οἶ μοι, *woe is me.*

§ 197. 1. The dative is often used to denote that *with regard to* which any thing is affirmed. E. g.

Μάλιστα σπουδῆς ἄξια τῇ πόλει, *Of the utmost consideration with regard to the state, or Deserving the most serious attention of the state.*

Σφ' ὦν μὲν ἐντολὴ Διὸς ἔχει τέλος δῆ, *As to you two, the command of Jupiter is now done.*



So Ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι ἀνartές ἐστι τὸ χωρίον, *to a person going up from the city Elephantinē the country appears steep.*

NOTE 1. This dative is often preceded by the particle ὥς. E. g. Ἐπεὶπερ εἶ γενναῖος ὥς ἰδόντι, *since thou art of noble descent to one who sees thee, or rather, as thy appearance indicates.*

Hence the phrase Ὡς ἐμοί, or Ὡς γ' ἐμοί, *in my opinion.* E. g. Κρέων ἦν ζηλωτός, ὥς ἐμοί, ποτέ, *Creon was once, in my opinion, in an enviable condition.*

NOTE 2. Frequently the dative of the personal pronoun is apparently *superfluous*. E. g. Εἰπέμεναι μοι, Τρῶες, ἀγαθοῦ Ἴλιονῆος πατρὶ φίλῳ καὶ μητρὶ γοήμεναι, *O Trojans, do tell the beloved father and mother of illustrious Ilioneus to bewail,* where μοι might have been omitted without any essential injury to the sense. Ἀλλὰ σ' ἐς Ἠλίσιον πεδῖον ἀθάνατοι πέμψουσιν, οὐνεκ' ἔχεις Ἑλένην, καὶ σφιν γαμβρὸς Διὸς ἔσσι, *but the immortals will send thee to the Elysian fields, because thou hast Helen for thy wife, and art son-in-law to Jupiter,* where the dative σφιν, referring to ἀθάνατοι, implies that the person, to whom σέ refers, is a favorite of the gods.

2. The dative is often used *to limit* any word or expression. E. g.

Δυνατοὶ γινόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, *Becoming strong both in body and soul.* Here the dative denotes that in which they became strong.

Ἐγχείῃ ἐπέκαστο, *He was eminent with the spear.*

NOTE 3. The dative is put *after comparatives* to denote the *excess* of one thing over another. E. g. Πόλι λογίμῳ ἢ Ἑλλάς γέγονε ἀσθενεσιέρη, *Greece has become weaker by one distinguished city.*

NOTE 4. Particularly, the dative is often used to limit the meaning of a *substantive*, in which case it is nearly equivalent to the adnominal genitive (§ 173). E. g.

Θήβαισιν ἄναξ, *King of Thebes.*

Δόσις ἀνθρώποισιν, *A gift to men.* Here the dative is used *objectively*, (§ 173. N. 2.)

§ 198. The dative is used to denote the *cause, manner, means, and instrument.* E. g.

Τοῖς πεπραγμένοις αἰσχυρόμενοι, *Being ashamed of their past acts.*

Δρόμῳ ἔντο ἐς τοὺς βαρβάρους, *They went running against the barbarians.*

Τῷ σώματι ἐργαζόμενος, *Working with his body.*

NOTE 1. The dative after the verb *χράομαι*, *avail myself*, *use*, and its compounds, may be referred to this head. E. g. Χρόμεθα αὐτῷ, *we use it.*

NOTE 2. This dative sometimes depends on *ἐν*, *σύν*, *ὑπό*. E. g. Ἰδὼν ἐν ὀμμασιν, *seeing with my eyes.* Ἰνα χερσὶν ὑπ' Αἰνείας δαμῖν, *that he might fall by the hands of Æneas.*

§ 199. The dative is used to denote that by which any thing is accompanied. E. g. Ἐβοήθησαν τοῖς Δωριεῦσιν ἐαντῶν τε πεντακοσίοις καὶ χιλίοις ὀπλίταις καὶ τῶν ξυμμάχων μυριοῖς, *they assisted the Dorians with one thousand five hundred heavy-armed soldiers of their own, and ten thousand of their allies.*

The nouns, of which the dative may thus be used, are chiefly the following: ἱππεύς, ναῦς, ὀπλίτης, πεζός, πηλιαστής, στόλος, στρατιώτης, στρατός.

NOTE 1. This dative is frequently accompanied by the dative of αὐτός. E. g. Τριῆρεις αὐτοῖς πληρώμασι διεφθάρησαν, *galleys were destroyed with every thing on board.*

NOTE 2. Sometimes the preposition *σύν* is found before this dative. E. g. Ἐλεγον αὐτὸν ὑποπρῆσαι πάσας αὐτῇ σὺν πόλει, *they said that he burned them all together with the city.*

§ 200. 1. Frequently the dative, in connection with a passive form, denotes the *agent* of the action. E. g.

Προσπόλοις φυλάσσεται, *He is taken care of by the servants*, the active construction of which is Πρόσπολοι φυλάσσουσιν αὐτόν, *The servants are taking care of him.* (§ 163. 1.)

Δοιοῖσι κασιγνήτοισι δαμέντε, *Being slain by two brothers.*

NOTE 1. The preposition *ὑπό* is often used before this dative. E. g. Ὀπί Τυδείδῃ πυκνὰ κλισίαιτο φάλαγγι Τρώων, *thus were the close ranks of the Trojans routed by Tydides.*

2. The dative after verbal adjectives in *τος* and *τεος* (§ 132. 1, 2) denotes the *subject* of the action. E. g. Εἴπερ τιμᾶσθαι βούλει, ὠφελητέα σοι ἢ πόλις ἐστίν, *if thou wishest to be honored, thou must benefit the state.*

So when the *neuter* of the verbal in *τεος* is equivalent to *δεῖ* with the infinitive (§ 162. N. 1), *Οὐ γυναικῶν οὐδέποθ' ἔσθ' ἡττητέα ἡμῖν*, *we must never be conquered by women*, where *ἡττητέα ἡμῖν* is equivalent to *δεῖ ἡμᾶς ἡττᾶσθαι*.

NOTE 2. When the verbal in *τεον* is equivalent to *δεῖ* with the infinitive, the *accusative* is often used instead of the dative. The accusative in this case denotes the subject of the infinitive implied in the verbal adjective (§ 159. N. 1.) E. g. *Οὐτε μισθοφορητέον ἄλλους ἢ τοὺς στρατευομένους*, *nor must others, than those who serve in the army, receive wages*, where *μισθοφορητέον* is equivalent to *δεῖ μισθοφορεῖν*.

§ 201. The dative often answers to the question AT WHAT TIME? WHEN? E. g.

*Ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς*, *The king did not fight on that day.*

NOTE 1. Sometimes this dative depends on *ἰν*. E. g. *Τῇ δ' ἰν ἡματι*, *on this day, to-day.*

NOTE 2. Sometimes the dative is equivalent to the genitive absolute (§ 192). E. g. *Ποιήσαντι Φρυνίχῳ δραῖμα Μιλήτου ἄλῳσιν καὶ διδάξαντι ἐς δάκρυα ἔπεσε τὸ θέητρον*, *when Phrynichus wrote a play, entitled, The Capture of Milētus, and acted it, the spectators wept.*

§ 202. The dative often answers to the question IN WHAT PLACE? WHERE? E. g. *Μαραθῶνι ὅτ' ἤμεν, ἐδιώκομεν*, *when we were at Marathon, we pursued (the enemy).*

§ 203. The dative is put after the following PREPOSITIONS :

*Ἀμφι*, *about, on, concerning*. E. g. *Ἀμφι πλευραῖς*, *about the sides*. *Ἀμφι τραπέζαις*, *on the tables*. *Ἀμφι γυναικί*, *about (that is, for the sake of) a woman*.

*Ἀνά*, *upon, only in the poets*.

*Ἐν*, *in, at*. E. g. *Ἐν τούτῳ τῷ τόπῳ*, *in this place*.

Sometimes *ἐν* is found before a *genitive*, the noun, to which it belongs, being understood. E. g. *Ἐν Αἰδου*, *sc. δόμοις*, *in the palaces of Hades, simply in Hades*.

*Ἐπὶ*, *upon, on account of, on condition that*. *Ἐπὶ τῷ γέλῳ*; *what dost thou laugh at?* *Ἐπὶ τοῖσδε τοὺς πρέσβεις ἐπ' ἄριστον καλῶ*, *on this condition I invite the ambassadors to dinner*.

*Μετά*, among, with, only in the poets. Ὅφρ' εὖ εἰδὼ, ὅσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεῷ εἰμι, that I may well know, how much I am the most unhonored goddess of all.

*Παρά*, at, by the side of, with. Παρὰ σοί, with thee, at thy house.

*Περί*, about, on account of, for. Περί ξίφει, about (on) the sword. Περί γὰρ διέ ποιμένι λαῶν, for he feared for the shepherd of the people.

*Πρός*, with, in addition to. Πρὸς σοί, with thee. Πρὸς τούτοις, in addition to these things.

*Σύν*, with, by means of. Σύν σοί, with thee. Σύν μάχαις, by means of battles.

*ὑπό*, under. ὑπὸ τοῖς δυναμένοισιν ὦν, being under the powerful.

In connection with passive verbs, ὑπό means by. ὑπὸ Τυδείδῃ κλονέοντο φάλαγγες, the ranks were routed by Tydides.

## VOCATIVE.

§ 204. 1. The vocative forms no part of a proposition. It is used simply in addressing a person or thing. E. g.

Ἕλκε, Διὸς θυγάτηρ, πολέμου, Depart, daughter of Jupiter, from war.

2. The vocative is often put after the INTERJECTIONS ὦ, ἰώ. E. g. ὦ Ἀχιλλεῦ, O Achilles.

## VOICES.

### ACTIVE.

§ 205. 1. The active voice comprises the greater number of transitive or active, and intransitive or neuter, verbs. E. g. κόπτω, cut; τρέχω, run.

NOTE 1. The accusative of the reflexive pronoun is frequently omitted; in which case the verb has the appearance of an intransitive verb. E. g. ἐλαύνω sc. ἐμαντόν, impel myself, proceed, march.



NOTE 2. The *perfect* and *pluperfect* active of the following verbs borrow the signification of the *passive* or *middle*.

- ἈΛΙΣΚΩ, capture, ἀλίσκομαι, am captured, ἐάλωκα, have been captured.  
 βρυχάομαι, roar, βέβρυχα, roar.  
 ΓΙΓΝΩ, produce, γίγνομαι, am produced, become, γέγονα, am.  
 δαίω (transitive), burn, δαίομαι (intransitive), burn, δέδηα, burn.  
 ΔΑΩ, teach, δέδασα, have learned.  
 δέρομαι, see, δέδορκα, see.  
 ἐγείρω, raise, ἐγείρομαι, raise myself, rise, ἐγήγερκα, am awake. But the first perfect ἐγήγερκα means have raised.  
 ἐρείπω, demolish, ἐρήριπα, am demolished.  
 ἵστημι, cause to stand, ἵσταμαι, cause myself to stand, stand, ἕστηκα, ἕσταα, stand. But the later form ἕστακα means have placed.  
 κεύθω (transitive), hide, κέκευθα (intransitive), hide.  
 κήδω, afflict, κήδομαι, care for, κέκηδα, care for.  
 μαίνω, madden, μαίνομαι, am mad, μέμνηα, am mad, rave.  
 μηκάομαι, bleat, μέμνηα, bleat.  
 μυκάομαι, bellow, μέμνηα, bellow.  
 οἶγω, open, οἶγομαι, am opened, ἔωγα, stand open. But the first perfect ἔωχα means have opened.  
 ὀλλύμι, destroy, ὀλλυμαι, perish, ὄλωκα, have perished. But the first perfect ὄλώλεκα means have destroyed.  
 ὀρνύμι, rouse, ὀρνυμαι, rise, ὄρωρα, have arisen.  
 πείθω, persuade, πείθομαι, am persuaded, πέποιθα, confide in, trust.  
 πήγνυμι, fix, πήγνυμαι, am fixed, πέπηγα, stand fast.  
 ῥήγνυμι, tear, ῥήγωγα, am torn to pieces.  
 σβέννυμι, extinguish, σβέννυμαι, am extinguished, ἔσβηκα, am extinguished.  
 σήπω (transitive), to rot, σήπομαι (intransitive), to rot, σέσηπα, to be rotten.  
 σκέλλω, cause to wither, σκέλλομαι (intransitive), wither, ἔσκληκα, am withered.  
 τήκω (transitive), melt, τήκομαι (intransitive), melt, τέτηκα, am melted.  
 φαίνω, make appear, φαίνομαι, appear, πέφηνα, have appeared.  
 φύω, produce, φύομαι, am produced, πέφυκα, πέφυα, am.

REMARK. Sometimes the perfects *πῆλνγα*, from *πλήσσω*, and *ἴφθρα*, from *φθείρω*, take the signification of the *passive*.

NOTE 3. When the verb is both transitive and intransitive, the *first perfect* is *transitive*, and the *second perfect* (if there be any), *intransitive*. E. g. *πράσσω*, transitive, *do*, has 1 perf. *πέπραχα*, have done; but *πράσσω*, intransitive, *am* or *do*, has 2 perf. *πέπραγα*.

NOTE 4. The *second aorist* active of the following verbs takes the signification of the *passive* or *middle*.

ἄλίσκομαι, ἄλίσκομαι, εἰλὼν, was captured.	μυκάομαι, ἔμυκον, bellowed.
θέρκομαι, ἔδρακον, saw.	σβέννυμι, σβέννυμαι, ἔσβην, was extinguished.
ἐρείκω (transitive), break, ἥρι- πον (intransitive), broke.	σκέλλω, σκέλλομαι, ἔσκλην, with- ered.
ἐρείπω, ἐρείπομαι, ἥριπον, fell down.	φύω, φύομαι, ἔφυν, was produc- ed, am. But the first aorist ἔφρσα means <i>I produced</i> .
ἵστημι, ἵστανται, ἔστην, stood.	
μηκάομαι, ἔμακον, bleated. 301	

2. *Causative* verbs, that is, verbs signifying *to cause (one) to do any thing*, belong to the active voice. E. g. γέω, *cause to taste*; μνησέω, *cause to remember, remind*.

## PASSIVE.

§ 206. 1. The passive takes for its subject that which was the immediate object of the active (§ 163. 1). That, which was subject-nominative in the active (§ 157), becomes *genitive* in the passive, and depends on ὑπό, παρά, πρὸς, or ἐξ. E. g.

Ἡμεῖς ἐξαπατώμεθα ὑπὸ τῶν πρέσβεων, *We are completely deceived by the ambassadors*. The active construction of this example would be Οἱ πρέσβεις ἐξαπατῶσιν ἡμᾶς, *The ambassadors are completely deceiving us*.

2. The *dative* without a preposition is often used instead of the *genitive* with ὑπό, particularly in connection with the *perfect* and *pluperfect passive*. E. g.

Ἐρρητο ταῦτα τῷ Εὐθύδημῳ, *These things had been said by Euthydēmus*, equivalent to Εἰρήκει ταῦτα ὁ Εὐθύδημος, *Euthydēmus had said these things*.

REMARK. The context will determine whether a *dative* in connection with a passive verb denotes the subject (§ 200) or the object (§ 196) of that verb.

3. When the active is followed by two cases, the passive retains the latter. E. g.

Ἐπὶ Διὸς ἵπποσύνας ἐδιδάχθης, *Thou wast taught horsemanship by Jove*, the active construction of which would be Ὁ Ζεὺς ἵπποσύνας σε ἐδίδαξεν, *Jove taught thee horsemanship*, (§ 165.)

*Ἐργεῖται τῶν νομίμων ὑπό τις, He is deprived of privileges by somebody, the active construction of which would be Ἐργεῖ τις αὐτὸν τῶν νομίμων, Somebody deprives him of privileges, (§ 180. 2.)*

NOTE 1. The object, which was in the *genitive* or *dative*, is sometimes made the subject of the passive. E. g. *Ἐκείνος κατεψηφίσθη, he was condemned, (§ 183. 2.) Οἱ Λακεδαιμόνιοι ἀπιστοῦνται ὑπὸ πάντων Πελοποννησίων, the Lacedæmonians are distrusted by all the Peloponnesians, the active construction of which would be Πάντες Πελοποννήσιοι ἀπιστοῦσι τοῖς Λακεδαιμονίοις, (§ 196. 2.)*

NOTE 2. The *aurist passive* frequently has the signification of the *aurist middle*. In such cases the *aurist middle* is either rare or obsolete. E. g. *ἀπαλλάσσω, deliver, ἀπηλλάγη, delivered myself, not was delivered.*

## MIDDLE.

§ 207. 1. The middle is often equivalent to the active followed by the *accusative* of the *reflexive* pronoun. E. g.

*ῥίπτομαι* equivalent to *ῥίπτω ἑμαυτόν, wash myself.*

So *ἀγάλλομαι, ἀναρτάομαι, ἀπάγχομαι, ἀπέχομαι, ἐνδύομαι, κείρομαι, κτενίζομαι, λούομαι, ξυράομαι, περαιόομαι, παρασκευάζομαι*, and some others.

When the active is followed by two cases, middle verbs of this class retain the latter. E. g. *Ἐνδύεται τὸν θώρακα, he puts on the cuirass, of which the active construction would be Ἐρδύει ἑαυτὸν τὸν θώρακα, (§ 165.)*

NOTE 1. The *accusative* after *κείρομαι, περαιόομαι, φοβόομαι*, and some others, is properly speaking *synecdochical* (§ 167).

NOTE 2. Some middle verbs of this class (§ 207. 1) have apparently become *intransitive*. E. g. *ἔλπω, cause to hope, ἔλπομαι, cause myself to hope, simply hope; πλάζω, cause to wander, πλάζομαι, cause myself to wander, simply wander.*

2. Very frequently the middle is equivalent to the active followed by the *dative* of the *reflexive* pronoun. In this case the middle is used *transitively*. E. g.

*Ποιεῖσθαι τὴν εἰρήνην, To make a peace for one's self.*

But *Ποιεῖν τὴν εἰρήνην, To make a peace for others.*

*Παρασκευάζομαι τι, I prepare something for myself.*

But *Παρασκευάζω τι, I prepare something for somebody.*



3. The middle is sometimes used *transitively* to denote that the object of the action is a thing belonging to the subject of the verb. E. g. *Χρύσης ἤλθε λυσόμενος θυγάτρα, Chryses came in order to ransom his own daughter.*

NOTE 3. Sometimes, for the sake of emphasis, the reflexive pronoun is annexed to a middle verb used transitively (§ 207. 2, 3). E. g. *Γίγραμμαι ἑμαυτῷ ταῦτα, I have written these things for myself.*

4. Sometimes the middle is equivalent to the corresponding active with the *reciprocal* pronoun. E. g. *λοιδορούμεθα* equivalent to *λοιδοροῦμεν ἀλλήλοις, we are reviling one another*; but *λοιδορούμεθα*, in the passive, would mean *we are reviled by others.*

5. Sometimes the middle is used *transitively* to express an action which takes place *at the command* of the subject of the proposition. E. g. *Ἐδίδαξάμην σε, I caused thee to be taught, I have given thee an education. But Ἐδίδαξά σε, I taught thee.*

NOTE 4. Frequently the *middle* does not seem to differ from the *active*. E. g. *ἰδεσθαι*, in Homer, is equivalent to *ἰδεῖν, to see.*

NOTE 5. The *future middle* is often equivalent to the *future active*. In such cases the future active is either rare or obsolete. E. g. *θαυμάζω, admire, θαυμάσομαι, shall admire, not shall admire myself.*

Verbs, of which the future middle is equivalent to the future active: *ἀγνοῶ, ἄδω, ἀκούω, ἁμαρτάνω, ἀπαντάω, ἀπολαύω, βαδίζω, βαίρω, βιόω, βλώσχω, βοάω, γελάω, γηράσχω, γιγνώσχω, δάκνω, δαρθάνω, ΔΕΙΩ, διδράσχω, ΔΡΑΜΩ, ἐγκωμιάζω, ΕΙΔΩ, εἰμί am, ΕΛΕΓΘΩ, ἐπαινέω, ἐπιτοκίω, θαυμάζω, θέω run, θηράω, θηρεύω, θιγγάνω, θνήσκω, θρώσχω, κάμνω, κιχάνω, κλαίω, κλέπτω, κολάζω, λαγχάνω, λαμβάνω, μανθάνω, νέω swim, οἰμώζω, ὀμνυμι, ΟΠΩ, οὔρεω, παίζω, πάσχω, πηδάω, πίπτω, πλέω, πνέω, πνίγω, ῥέω flow, σιγύω, σιωπάω, σκώπτω, σπουδάζω, σφύζω, τρέχω, τρώγω, τωθάζω, φεύγω, χέζω, χωρέω, and some others.*

NOTE 6. Sometimes the *future middle* is equivalent to the *future passive*. E. g. *ὠφελέω, benefit, ὠφελήσομαι, shall be benefited, not shall benefit myself.*

Verbs of which the future middle is equivalent to the future



passive: ἀδικέω, ἀπολλάσσω, βλέπω, γυμνάζω, ζημιόω, προτιμάω, τρέφω, φυλάσσω, and some others.

NOTE 7. The *aorist middle* is in a few instances equivalent to the *aorist passive*. E. g. λείπω, *leave*, ἐλιπόμην, *was left*, not *left myself*.

## DEPONENT VERBS.

§ 208. *Deponent verbs* are those, which are used only in the passive or middle voice. They are called *deponent passive* or *deponent middle*, according as their *aorist* is taken from the passive or middle. In respect to signification, they are either *transitive* or *intransitive*. E. g.

ἐπιμελέομαι, *take care of*, ἐπεμελήθη, is a *deponent passive*.

ἐργάζομαι, *work*, ἐργασάμην, is a *deponent middle*.

NOTE 1. Some deponents have both the *aorist passive* and the *aorist middle*. E. g. δύναμαι, *am able*, ἠδυνήθη, in Homer ἰδυνήσαμην.

NOTE 2. Some deponents have, in the *perfect* and *pluperfect*, also a passive signification. E. g. ἐργάζομαι, *work*, perf. ἔργασμαι, *have worked*, sometimes *have been worked*.

NOTE 3. Sometimes the *aorist passive* of a deponent verb has a passive signification; in which case the *aorist middle* follows the present. E. g. καταψηφίζομαι, *condemn*, κατεψηφίσθη, *was condemned*, κατεψηφισάμην, *condemned*.

## TENSES.

### PRESENT, PERFECT, PLUPERFECT, AND FUTURE.

§ 209. 1. The *PRESENT INDICATIVE* expresses an action or being which is going on now. E. g. γράφω, *I am writing*.

The present in the dependent moods (*subjunctive*, *optative*, *imperative*, and *infinitive*) and in the *participle* expresses a *continued* action. Its time in this case is determined by the context. E. g. Ἦκουσα ὅτι Περικλῆς πολλὰς ἐμφυλάδας ἐπίσταιτο, ἃς ἐπ' αὐτῶν τῇ πόλει ἐποίησεν αὐτὴν φιλεῖν αὐτόν, *I heard that Pericles knew many enchantments, which singing to the city he made it love him*.

NOTE 1. The *present* is frequently used for the *aorist* in an animated narration, in which the past is represented as present. E. g. Παίει κατὰ τὸ στήθον, καὶ τιτρώσκει διὰ τοῦ θώρακος, *he strikes (him) in the breast, and wounds him through the cuirass*, where παίει, τιτρώσκει, stand for ἔπαισε, ἔτρωσε.

NOTE 2. The *present* of ἔχω has the force of the *perfect*, *have come*. The *imperfect* of this verb has the force of the *pluperfect*, *had come*.

NOTE 3. Sometimes the *present* has the force of the *future*. E. g. ἵμι regularly means *shall go*, and sometimes *am going*.

2. The *PERFECT* in all the moods and in the participle expresses an action which is now completed. E. g. γέγραφα, *I have written*.

NOTE 4. The *perfect* of some verbs has the signification of the *present*. In this case the *pluperfect* has the signification of the *imperfect*. E. g. εἶκω, *seem*, εἶκα, *seem*.

Verbs, of which the perfect has the signification of the present, are ἄγνυμι, ἀνοίγω, ἀρώγω, βουχάομαι, γίγνομαι, ΓΩΝΩ, δαίω *burn*, ΔΕΙΩ, δέχομαι, ἐγείρω (only the 2 perf.), ἔθω, ΕΙΔΩ, εἶκω, ἔλπω, ἴστημι, κλάζω, κρύζω, κτάομαι, λάσκω, μάω, μαίνω, μέλω, μηκάομαι, μιμνήσκω, μυκάομαι, πείθω (only the 2 perf.), ῥήγνυμι, ῥώννυμι, τρίζω, γύνω.

NOTE 5. The *perfect* is sometimes used for the *present* to express a customary action. E. g. Ὁ κρατὼν ἅμα πάντα συνήρτακε, *the conqueror takes possession of every thing*.

NOTE 6. The *perfect* is sometimes used for the *future* to express the *rapidity* or *certainty* of an action. E. g. Ὀλώλας, εἰ σε ταῦτ' ἐρήσομαι πάλιν, *thou shalt certainly perish, if I ask thee again the same question*.

NOTE 7. The *second person* of the *perfect imperative* is rarely used, except in verbs of which the perfect has the signification of the present (§ 209. N. 4). E. g. Κράζω, κέκραγα, κέκραχθι *cry out*; μιμνήσκω, μέμνημαι, μέμνησο *remember thou*.

NOTE 8. The *third person* of the *perfect passive imperative* of any verb may be used to denote the complete termination of an action. E. g. Ταῦτα μὲν οὖν πεπαίεθω ὑμῖν, *now you have had sport enough, or let there be no more joking about this*.

3. The *PLUPERFECT* expresses an action which was completed in past time. E. g. ἐγγράφειν, *I had written*, implying that *there was a time when I could say "I have written."*

NOTE 9. In the old writers (as Homer), the *pluperfect* sometimes has the force of the *aorist*, and sometimes of the *imperfect*. E. g. (Il. 5, 66) βεβλήκει for ἔβαλε, from βάλλω, *strike*; (Il. 9, 671) διδύχατο, *they welcomed*, from δίχομαι. See also above (§ 209. N. 4).

4. The *FUTURE* in all the moods and in the participle expresses an action or event which will take place. E. g. γράψω, *I shall or will write*.

NOTE 10. The *future* is often used to denote a *probable* occurrence. E. g. Φήσεις νομιζεσθαι σὺ παιδὸς τοῦτο τοῦτορον εἶναι, *you will probably say, that this is considered as the business of a child.*

## IMPERFECT.

§ 210. The imperfect expresses a *continued past* action. E. g. ἔγραφον, *I was writing, not simply I wrote.*

NOTE 1. Sometimes the *imperfect* expresses an *attempt* not brought to a successful conclusion. E. g. (Herod. 1, 68) Ἔμισθοῦτε τὴν αὐλήν, *he tried to hire the court-yard.*

NOTE 2. The *imperfect* frequently denotes a *customary* action. E. g. Τοὺς πολίτας μεθ' ὅπλων ἐξέπεμπον, *they were accustomed to send out the citizens armed.*

NOTE 3. The *imperfect* is frequently used for the *aorist*, especially in Homer and Herodotus. E. g. Τότε δὴ Θεμιστοκλέης κεινόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε, *then Themistocles said many and bad things both about him and about the Corinthians.*

NOTE 4. The imperfect ἦν (from εἰμί) sometimes stands for ἰστί. E. g. Κύπρις οὐκ ἔσ' ἦν θεός, *Cypris then is not a goddess (as we thought).*

## THIRD FUTURE PASSIVE.

§ 211. The third future passive expresses a *completed* action, the consequences of which will be permanent in future time. In other words it transports that which is already completed to a future time. E. g. ἐγγράφω, ἐγγεγράφομαι *I shall remain enrolled, implying that I have already been enrolled.*

NOTE 1. The third future is the natural future of verbs whose perfect has the signification of the present (§ 209. N. 4). E. g. κτάσμαι, κίπτημαι, κικτῆσμαι *shall possess.*

NOTE 2. In many instances the third future does not differ in signification from the common future passive. E. g. δέω, bind, δεδῆσομαι, *shall be bound.*

NOTE 3. The third future in some instances expresses the rapidity or certainty of a future action. E. g. πράσσει, πιαράξιναι *it shall immediately be done.*

## AORIST.

§ 212. 1. The aorist in the indicative and participle expresses a *transient past* action, without any reference to



another action. It simply narrates that which took place. E. g. ἔγραψα, *I wrote*, not *I was writing*.

2. The aorist in the dependent moods (*subjunctive, optative, imperative, and infinitive*) expresses a *momentary* action, its time being determined by the context. E. g. Περὶ πλείονος ἐποίησατο εὐοχεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον, *he thought more of being just than of pleasing the multitude at the expense of justice*.

REMARK. We see then that the present in the dependent moods (§ 209. 1) marks a *continued* action; the aorist in these moods marks a *momentary* action; and this is all the difference between these two tenses in the dependent moods.

NOTE 1. The Greeks often use the *aorist* indicative and participle where, properly speaking, the *perfect* or *pluperfect* should be used. It must not be inferred, however, from this that the aorist may express the time marked by the perfect or pluperfect. E. g. (Aristoph. Nub. 238-9) Κατάβηθ' ὡς ἐμέ, ἵνα μ' ἐκδιδάξης, ὧν περ οὐνεκ' ἐλήλυθα. ΣΩΚ. Ἡλθες δὲ κατὰ τί; *Come down to me, to teach me those things for which I have come*. Soc. *What have you come for?* where ἦλθες is parallel with ἐλήλυθα.

NOTE 2. The *aorist* indicative is often used for the *present* to express a *customary* action. E. g. Ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί. Παρὰ μὲν οὖν φίλου οὐ μάθους ἂν τοῦθ', ὁ δ' ἐχθρὸς ἐνθὺς ἐξηνάγκασεν, *But the wise learn many things from their enemies. Now from a friend you might not learn this; but the enemy (as a common thing) compels you to learn it*.

NOTE 3. The *aorist* is used for the *future* to denote the *rapidity* or *certainty* of an action. E. g. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, *then we are undone, if we add a new evil to an old one*.

NOTE 4. The aorist of the verbs ἀποσπέννυμι, *despise*, γιλάω, *laugh at*, ἱκανίζω, *satisfy*, and a few others, is, in conversation, often used for the present, in order to express a decided feeling of admiration, contempt, or pleasure. E. g. Ἡρῳὴν ἀπειλαῖς, *it amuses me to hear (your) threats*.

## MOODS.

### INDICATIVE.

§ 213. 1. The indicative is used in independent propositions. E. g. Ὁ δράκων ἐστὶ μακρόν, *the dragon is a long thing*.



2. The indicative may be put after *interrogative* and *relative* words (§§ 68 : 71 : 73 : 123). E. g. *Τί ποιεῖς*; *what art thou doing?* *Οἶδε τί βούλεται*, *he knows what (it) wants.* *Ὁ ἀνὴρ, ὃς τοῦτ' ἐποίησε*, *the man who made this.*

3. The indicative may be put after the following particles: *εἰ*, *if, whether*; *ἐπει, ἐπειδὴ*, *after, when*; *ὅτι*, *that, because*; *ὥς*, *that*; *ὥστε*, *so that*.

REMARK. In a sentence containing a *condition* and *consequence* or *conclusion*, the former is called *PROTASIS*, and the latter *APODOSIS*. The protasis begins with the particle *εἰ*, *if*.

4. The indicative may be used in *conditional* propositions. E. g. *Δεινὰ πεισόμεσθα, εἰ σιγήσομεν*, *If we shall keep silence we shall suffer terrible things*, where *εἰ σιγήσομεν* is the protasis and *δεινὰ πεισόμεσθα* the apodosis. (§ 213. R.)

5. When the condition and the consequence are both *past* actions, the indicative is used both in the protasis and in the apodosis. In this case the apodosis contains the particle *ἄν*.

E. g. *Οὔτοι εἰ ἦσαν ἀνδρες ἀγαθοὶ, οὐκ ἄν ποτε ταῦτα ἔπασχον*, *If they had been good men, they would never have suffered these things.*

*Οὐκ ἄν προέλεγεν, εἰ μὴ ἐπίστευσεν ἀληθεύσειν*, *Had he believed that he should prove a false prophet, he would not have predicted.*

NOTE 1. Sometimes the *optative* is used in the apodosis, especially in the epic writers. E. g. *Καὶ νῦν κινῆθ' ἀπίλοιστο ἀναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὄξυ νόησι Διὸς θυγάτηρ Ἀφροδίτη*, *and now Aeneas, king of men, had perished, had not Venus, daughter of Jove, quickly perceived.*

NOTE 2. Sometimes *ἄν* is omitted in the apodosis. E. g. *Εἰ γὰρ ἦν ἅπανι πρῶδηλα τὰ μίλλοντα γινήσισθαι, οὐδ' οὕτως ἀποστατίον τῇ πόλει τούτων ἦν*, *for if those things, which were to happen, had been manifest to all, the city ought not even then to have given these things up.*

NOTE 3. The particle *ἄν* may accompany *all* the tenses of the indicative, without any protasis expressed. E. g. *Ἐβουλόμην μὲν ἄν οὐκ ἐρίζειν ἐνθάδε*, *I could have wished not to be contending here.* *Οὐ γὰρ ἄν ἥψατ' αὐτῶν*, *he could not have touched them.* *Ὡς τῆς εἰρήνης ἄν διημαρτήξει*, *so that he would have missed the peace.* *Ὡς σκῆψιν ἄν ἁγῶν οὔτος οὐκ ἐσδέξεται*, *for this contest cannot possibly admit of any evasion.*

NOTE 4. The particles *ὅπως*, *how, in order that*, *ὅφρα*, *in order that*, *μή*, *lest*, and the double negative *οὐ μή*, *not*, are

frequently put before the *future indicative*. E. g. (Herod. 2, 121, 2) Ἀποτάμνειν αὐτοῦ τὴν κεφαλὴν, ὅπως μὴ προσάπο-  
λέσει καὶ ἐκείνον, *to cut off his head, lest he might bring  
destruction upon him also.*

NOTE 5. Sometimes the *future indicative* with ὅπως and οὐ μὴ supplies the place of an *emphatic imperative*. E. g. Ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα, *but see that you do not  
communicate this to anybody.* Οὐ μὴ ληρήσεις, *you shall  
not talk nonsense.*

In such cases it is customary to supply the verb ὄρα, *see*, or  
σκόπει, *consider*.

NOTE 6. The *historical tenses* of the *indicative* are some-  
times put after ἵνα, ὥς, or μὴ *lest*, in which case the leading  
proposition also contains an historical tense. E. g. Τύριον  
οἰδῶς λιποῦσ' ἔβαν, ἔν' ὑπὸ δειράσι Παρνασοῦ κατενάσθη, *leaving the Tyrian surge, I came in order to dwell under  
the summits of Parnassus.*

## SUBJUNCTIVE.

§ 214. 1. The subjunctive is put after the following  
*particles*:

ἐάν, ἄν, ἥν, *if*.

ἐπειδάν, ἐπάν, ἐπὴν, *when, after*.

ἕστε, *until*.

ἕως, ἄχρις, μέχρις, *until*.

ἵνα, *that, in order that*.

μὴ, *lest*.

ὅπως, ὥς, *that, in order that*.

ὄρα, *synonymous with ἵνα or*

*ὅπως.*

πρίν, *before*.

2. The subjunctive is put also after *interrogative and rela-  
tive words* (§§ 68 : 71 : 73 : 123).

3. The verb of the proposition upon which the subjunctive  
depends expresses *time PRESENT OR FUTURE*. (§§ 209. 1, 2, 4.)  
E. g.

Ἀνοίγε τὴν ὕλην ἵν' ἐξέλθω, *Open the forest, that I may  
come out.* (§ 209. 1.)

Δέδοικά σε μὴ πληγῶν δέη, *I am afraid thou wilt need  
stripes.* (§ 209. N. 4.)

Εἰσόμεθα αὐτίκα, ἂν ποιήσωμεν ψόφον, *We shall im-  
mediately know, if we make a noise.* (§ 209. 4.)

Ἐξβίβασον αὐτὴν, ἵνα θεασώμεθα τὴν ἀηδόνα, *Bring  
her out, that we may see the nightingale.* (§ 212. 2.)

4. The *interrogative* and *relative* words, and the particles ἄρως, ἔστε, ἔως, ἵνα, μέχρις, ὅπως, ὅφρα, πρὶν, (§ 214. 1, 2,) in connection with the subjunctive, are generally accompanied by the particle ἄν. E. g.

Ζῶα οὐ ταῦτα καλεῖς, ἃ ἄν ψυχὴν ἔχῃ; *Do you not call animals those which have life?*

‘Ὅποτερ’ ἄν ἀποκρίνηται τὸ μειράκιον, ἐξελεγχθήσεται, *Whatever answer the young man may give, he will be confuted.*

‘Αὐτοὶ ποιοῦμεν ταῦθ’ ἐκάστοθ’, ὅταν τινὰ γινῶμεν πονηρῶν ὄντι ἐρασίην πραγμάτων, ἔως ἄν αὐτὸν ἐμβάλωμεν εἰς κακόν, ὅπως ἄν εἰδῇ τοὺς θεοὺς δεδοικέναι, *We always do these things, when we find out that a person is a lover of evil deeds, until we place him in a dreadful situation, that he may learn to fear the gods.*

NOTE 1. The subjunctive often depends on a verb expressing *time past*, contrary to the rule (§ 214. 3); in other words, it stands for the *optative* (§ 216). This substitution generally takes place when *emphasis* is required; or when the verb after the particle denotes an action which is continued to the time of the speaker. E. g. (Eurip. Hec. 26–7) Κτανὼν ἐς οἶδμ’ ἄλως μεθ’ ἡχ’, ἵν’ αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ, *he threw me into the surge, in order that he might keep the gold in his house.* Ἐποίησε δὲ ἀμφοτέρω ταῦτα, ὥς ὅτε ποταμὸς βραδύτερος εἴη, καὶ οἱ πλοοὶ ἐῷσι σχολιοὶ ἐς τὴν Βαβυλῶνα, *she did both these things, in order that the river might be slower, and that the navigation up to Babylon might be crooked.* Ἐγὼ φοβηθεὶς μὴ λουδογία γένηται, πάλιν κατεπράυνον τὸν Κτήσιππον, *I, fearing lest abusive words should be used, again appeased Ctesippus.*

NOTE 2. Μὴ, *lest*, is sometimes accompanied by ὅπως. E. g. Δίδοιχ’ ὅπως μοι μὴ λίαν φανῇς σοφῇ, *I fear lest you prove to be very artful.*

NOTE 3. Instead of μὴ, *lest*, with the subjunctive, ὅτι, ὅπως, or ὡς, with the indicative, is sometimes used.

NOTE 4. Sometimes the verb, upon which μὴ, *lest*, depends, is omitted. E. g. (Il. 22, 123: Plat. Crit. 9.)

NOTE 5. Sometimes the subjunctive is put after the particles τί, τίς, τίς, ὅτι, unaccompanied by ἄν, (§ 214. 1, 4.)

§ 215. 1. The *first person plural* of the subjunctive is often used in *exhortations*. E. g. Τὸν Μενέλεων μιμώμεθα, *let us imitate Menelæus.*



2. The *first person singular* also of the subjunctive, preceded by the imperative ἄγε or φέρε, is often used in exhortations. E. g. Φέρε ἀκούσω, *let me hear*.

NOTE 1. Homer uses the *first person singular* of the subjunctive in exhortations without ἄγε, φέρε, or any auxiliary word. E. g. (Il. 22, 450) Ἴδωμ' ἔργα τίττεται, *let me see what deeds have been done*.

3. The *first person* of the subjunctive is used also in *questions of doubt*, when a person asks himself or another what he is to do. E. g. Πῶς φῶ ἐπίστανθαι; *how can I say that I know?* Εἴπω τι; *may I say any thing?*

Frequently the question begins with the second person of the present indicative of βούλομαι or θίλω. E. g. Βούλει θῶμεν; *will thou that we place?* In such cases βούλει or θίλεις usually precedes the subjunctive.

NOTE 2. Sometimes the interrogation disappears after θίλεις or βούλεις (§ 215. 3). E. g. Εἴτε τι βούλει προσθῆς ἢ ἀφίλῃς, *whether thou wishest to add or take away any thing*.

4. The *first person* of the subjunctive is used also in questions expressing *indignation*. E. g. (Aristoph. Ran. 1132 - 4) Αἰσχίλε, παραινῶ σοι σιωπᾶν. ΑἴΣΧ. Ἐγὼ σιωπῶ; Æschylus, *I advise thee to be silent*. ÆSCH. *Am I to be silent?*

NOTE 3. The subjunctive is often used after οὐ μή for the *future indicative*. E. g. Οὐτι γίγνεται, οὐτι γίγαντι, οὐδὲ ὅν μὴ γίγνηται, *it is not, it has not been, it will not be*.

In Homer, the subjunctive, with or without εἶν, is sometimes equivalent to the future indicative. E. g. Δύσομαι εἰς Ἀΐδα, καὶ ἐν νεκτοῖσι φαίηνω, *I will go into Hades, and shine among the dead*.

5. In *prohibitions*, the *second person* of the *aorist subjunctive* is used after μή and its compounds. E. g.

Μὴ φοβηθῇς, *Fear not*.

NOTE 4. The *third person* of the *aorist subjunctive* is rarely found after μή in prohibitions.

## OPTATIVE.

§ 216. 1. The optative is put after the following particles:

εἰ, *if*.

ἐπεὶ, ἐπειδὴ, *when, after*.

ἕως, *until*.

ἕως, *until*.

ἵνα, *that, in order that*.

μή, *lest*.

ὅπως, ὥς, *that, in order that*.

οὔτι, *that*.

ὅφρα, synonymous with ἵνα or

ὅπως.

πρὶν, *before*.



2. The optative is put also after *interrogative* and *relative* words (§§ 68: 71: 73: 123).

3. The verb of the proposition, upon which the optative depends, expresses *time PAST*. (§§ 209. 3: 210: 212. 1.) E. g.

Ἰλαζομένεθ' ἵνα φοβηθείην ἐγώ, *He was telling great stories that I might fear, or in order to scare me.*

Ἡρώτα δὴ ἔπειτα τίς, εἴη, καὶ πόθεν ἔλθοι, *Then he asked who he was, and whence he came.*

NOTE 1. The optative often depends on a proposition which contains a verb expressing *present* or *future* time. In this case it generally denotes *uncertainty* or *probability*. E. g. Κάλεσον τροφὸν Εὐρύκλειαν, ὅφρ' ἔπος εἴποιμι, *call nurse Euryclēa, that I may say a word to her.*

NOTE 2. When the present is used for the aorist (§ 209. N. 1), it is regularly followed by the optative. This is no exception to the rule (§ 216. 3). E. g. Βουλὴν ἐπιτεχνᾷται, ὅπως μὴ ἀλίσσθῃεν Ἀθηναῖοι, *he contrives a plan which should prevent the Athenians from assembling.*

NOTE 3. Sometimes the particle *ἄν* accompanies the words which precede the optative (§ 216, 1, 2). Thus the optative is sometimes found after *ἰάν, ἰπιδάν, ἵνα ἄν, μὴ ἄν, ὅπως ἄν, ὅποτεν, ὅταν, ὅφρα ἄν, ὡς ἄν.*

4. Particularly the optative is used when any thing that has been said or thought by another is *quoted*, but not in the words of the speaker. The action denoted by the optative may refer to present, past, or future time. E. g.

Ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες, ἃ οὐκ ἐπίσταντο, *He answered that those, who learn, learn what they do not know.*

Εἶπον ὅτι θαυμασιῶς σπουδάζοιμεν, *I said that we were wonderfully in earnest.*

Ἦιδη γάρ, ὅτι ἐξ αὐτῶν καλόν τι ἀνακύψοιτο τῶν ἐρωτημάτων, *For I knew that something good would come out of these questions.*

NOTE 4. Sometimes *ὅτι* or *ὡς* is omitted before this optative (§ 216. 4). E. g. Ταῦτ' ἀπαγγέλον πρὸς . . . . γυναῖκα πιστὴν δ' ἐν δόμοις εὖροι, *announce these things to my husband; . . . . and that he will find his wife faithful in the house.*

Ὅτι may be omitted also when it has already been expressed. E. g. Πρῶτον μὲν πρὸς Παριανούς τινες ἔλεγεν, ὅτι Μηδοκὸς μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάσσης ἰδόν. Σεύθης δὲ ἄρχων ἴσοιτο, *and first he said to some Parians, that Medocus was up twelve days' journey from the sea; and (that) Seuthes would be the leader.*

NOTE 5. Instead of the optative after *εἰ, ὅτι, ὥς*, the indicative is often used. E. g. Προσιπόντων ὅτι τὴν Ἑλλάδα ἱλιουδιεοῦσι, *having proclaimed that they liberate Greece*, where ἱλιουδιεοῦσι might have been used.

§ 217. 1. The optative is used in the expression of a wish. E. g.

Σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῇσι μερυνᾷς, *And may the gods give thee as many things as thou longest for.*

NOTE 1. Frequently the particles *εἰ, εἰ γάρ, εἴθε, ὥς*, *O that*, are placed before this optative. E. g. Εἰ γὰρ ἐγὼν Διὸς παῖς αἰγιόχοιο εἴην, *O that I were a son of ægis-bearing Jove!*

Homer sometimes adds *κέρ* to these particles.

NOTE 2. If the wish refers to *past time*, the *aorist indicative* is used after the abovementioned particles (§ 217. N. 1. E. g. Εἴθ' ἐξέκτεπεν, *O that I had been cut off!*

NOTE 3. Frequently the aorist ᾤφισεν from ἑφίσσω with the infinitive follows the particles *εἴθε, εἰ γάρ, ὥς*. E. g. Εἴθ' ᾤφιλίν μοι κηδεμὼν εἶναι, *O that he were my guardian.*

Sometimes ᾤφισεν with the infinitive is not accompanied by any particle. E. g. Ὀφίλει μηδὲς ἄλλος Ἀριστογείτονι χαίρειν, *O that no other man had delighted in Aristogiton!*

2. The optative (generally with the particle *ἄν*) in an independent proposition, very often implies *uncertainty, doubt, possibility, or inclination*. E. g.

Οὐκοῦν ἂν ἤδη τῶν θιατῶν τις λέγοι, *Now some one of the spectators might (perhaps) say.*

Ἵσως οὖν εἴποιεν ἄν, *They might perhaps say.*

Ἥδιός ἂν οὖν αὐτῶν πυνθοίμην, *Fain would I ask them.*

Εἴ τις ἐροίτό με, τί νομίζω μέγιστον εἶναι τῶν Εὐαγόρου πεπραγμένων, εἰς πολλὴν ἀπορίαν ἂν κατασταίην, *should any one ask me, which of the deeds of Evagōras I consider greatest, I should find myself in great perplexity.*

NOTE 4. Frequently the indicative is used in the protasis, and the optative with *ἂν*, in the apodosis. E. g. Εἰ γὰρ μὴδε ταῦτα οἶδα, καὶ τῶν ἀνδραπύδων φαυλότερος ἂν εἴην, *I should be more worthless than the slaves, if I did not know these things.*

Also the optative is used in the protasis and the indicative in the apodosis. E. g. Οὓς ἴδρι τῆς νυκτὸς παραγνίτθαι πανστρατίῃ, εἴ τι ἄρα μὴ προχωροῖν τῷσι ἱσιγλυδύσι, *who were to come in the night with the entire army, in case success should not attend those who had entered.* (§ 213. R.)

NOTE 5. The subjunctive with *ἵαν, ἂν, or ἥν* is sometimes used in the protasis, and the optative in the apodosis. E. g. Ἦν παρίχωσι τοῖς δεινύσις οἱ πλεῖστῃς χλαῖνας, πλεῖστῃς ἡμῶν οὐδὲν ἂν λάβοι ποτὶ, *if the fullers furnish the needy with gowns, pleurisy will never afflict any of us.* (§ 213. R.)

3. The optative with *ἄν*, in an independent proposition, often supplies the place of the *indicative*. E. g.

Οὐκ ἄν μεθείμην τοῦ θρόνου, *I will not give up the throne*, where μεθείμην is equivalent to μεθήσομαι.

Αὐτὸς μέντοι ἔψομαί τοι, καὶ οὐκ ἄν λειφθείην, *I will however follow thee, and I will not be left behind*, where λειφθείην follows ἔψομαι.

4. Frequently the optative (with or without *ἄν*) has the force of the *imperative*. E. g. Εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο, τῶν δὲ πλεωρῶν ἑκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελοίσθην, *and if not, let Chirisophus take the lead, and let two of the oldest generals take charge of both wings*, where ἡγείσθω, ἐπιμελείσθω, would be less polite. Λέγοις ἄν, *you may speak*, softer than λέγε, *speaking thou*.

## IMPERATIVE.

§ 218. 1. The imperative is used to express a *command*, an *exhortation*, or an *entreaty*. E. g.

φεῦγε, *begone!* φευγέτω, *let him depart*, φεύγετε, *depart ye*, φευγέτωσαν, *let them depart*.

2. In *prohibitions* the present imperative is used after *μὴ* and its compounds. E. g. Μὴ λέγε ταῦτα, *say not these things*.

NOTE 1. Sometimes *μή* is followed by the *aorist imperative*, particularly by the *third person*. E. g. Μηδὲ σοι μιλήσάτω, *and care not*.

NOTE 2. The *second person* of the imperative is sometimes used for the *third person*, when the speaker is in great haste. E. g. Χώρει διῦρο πᾶς ὑπηρέτης· τόξους πᾶς τις, *let every servant come hither; shoot, every one!*

NOTE 3. The imperative in connection with a *relative pronoun* or *relative adverb*, is sometimes found in a *dependent proposition* after οἶσθα (from οἶδα, *know*). E. g. Οἶσθ' οὖν ὃ δρᾶσον; *knowest thou what thou must now do?* Οἶσθ' ὥς ποιήσον; *dost thou know how thou must do?* Οἶσθα νῦν ἃ μοι γενέσθω; *do you know what I desire to be done to me?*

## INFINITIVE.

§ 219. 1. The infinitive depends on a *verb*, *participle*, or *adjective*. E. g.

Ἰμεῖς βούλεσθε γενέσθαι ἀγὸν σοφόν; *Do you wish him to become wise?*



Ἀθηναίους πάντας μετὶ τοῦ θεοῦ νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαι σοι; *Do you think that you will be able to make all the Athenians, together with your uncle, follow your advice?* Here πείθεσθαι depends on ποιῆσαι, ποιῆσαι on δυνήσεσθαι, and δυνήσεσθαι on νομίζεις.

Δεινὸς νομιζόμενος εἶναι λέγειν, *Being considered an eloquent speaker.*

The infinitive may depend on the verbs ἀγγέλλομαι, αἰρέομαι, ἀκούω, ἀναγκάζω, ἀνίημι, ἀνώγω, ἄξιόω, ἀπαγορεύω, ἀπειλέω threaten, ἀπειπεῖν, ἄρχω begin, βούλομαι, δεομαι, διανοέομαι, διδάσκω, δοκέω, δύναμαι, εἶω, ἐθέλω, ἔθω, εἶδομαι seem, ἐλπίζω, ἔλπομαι, ἐπαγγέλλομαι, ἐπείγομαι, ἐπιτέλλομαι, ἐπιτρέπω, ἐπιχειρέω, εὐχομαι, ἔχω can, ἱκετεύω, κατεργάζομαι, κελεύω, κέλομαι, λέγω, λιλαιόμαι, λίσσομαι, μανθάνω, μέλλω, νημεσιζομαι, νομίζω, οἶδα, οἶμαι, ὄμνυμι, ὁμολογέω, ὀρμάω, ὀτρύνω, ὀφείλω, παραγγέλλω, παραινέω, παρασκευάζομαι, παράφημι, πείθω, πειράομαι, πέφυκα and ἔφην (from φύω), πιστεύω, ποιέω, προαιρέομαι, προσδοκάω, προσποιέομαι, προστάσσω, σιγγέω, συνίημι, τολμάω, ὑπιοχνέομαι, φαίνομαι, φημί, and some others.

It may depend on the adjectives ἀδύνατος, ἄξιος, δεινός, δίκαιος, δυνατός, ἐπιτήδειος, ἔτοιμος, ἡδύς, ἱκανός, κακός, ὀξύς, πιθανός, ῥᾶδιος, χαλεπός, and some others.

2. The infinitive is often used after verbs, participles, and phrases, to denote a *cause* or *motive*. E. g.

Θυέστ' Ἀγαμέμνονι λεῖπε φερεῖναι, *Thyestes left it to Agamemnon to carry (it).*

NOTE 1. Μίλλω, followed by the infinitive (present, aorist, or future) of a verb, forms a *periphrastic future*. E. g. Μίλλαι τιθίναί, *he is about to place.*

The infinitive is frequently omitted, when it can be supplied from the context. E. g. (Aristoph. Plut. 1100-2) Εἶπ' ἱμῖ, σὺ τὴν θύραν ἱεσπας οὕτω σφόδρα; EPM. Μὲ Δί', ἀλλ' ἱμιλλον, sc. κέπτιν, *Tell me, was it you that knocked at the door so furiously?* MER. Not I, by Jove, I was going (to knock).

NOTE 2. The pronominal adjectives ποῖος, τοιούδε, οἷος or οἷός τε, and τηλίκος, are sometimes followed by the infinitive, in which case they imply *capableness*. E. g. Οὐχ οἷός τ' εἶμ' ἀποσοβῆσαι τὸν γέλων, *I cannot drive away my laughter.*

NOTE 3. It has already been remarked (§ 158. N. 3), that the omitted subject of the infinitive is frequently different from that of the proposition on which it depends. We remark now that this takes place chiefly after *adjectives*. E. g. Παμφαῆς ἀστὴρ ἰδεῖν, *a star all bright to behold*, where the subject of ἰδεῖν would be τινὰ.



NOTE 4. In narration the infinitive often seems to take the place of the *indicative*; in which case some part of *φημι* or *λέγω* may be supplied. E. g. (Herod. 1. 86) *Τὸν μὲν δὴ ποιεῖσιν ταῦτα*, now he was doing these things, equivalent to *Ὁ μὲν δὴ ἐποίεε ταῦτα*.

NOTE 5. The infinitive of verbs signifying *to go* is in some instances omitted. E. g. (Aristoph. Ran. 1279) *Ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλομαι*, sc. *ἵεναι*, for my part I wish to go to the bath. (Id. Av. 1) *Ὁρθήν κελύεις*; do you command us to go right on?

NOTE 6. The infinitive frequently stands for the *second person* of the *imperative*; in which case the imperative *ἔθελε* or *θέλε* is usually supplied. E. g. *Μήποτε σὺ γυναικὶ ἡπιὸς εἶναι*, you must never be indulgent to your wife.

NOTE 7. The infinitive sometimes stands for the *third person* of the *imperative*, in which case, the subject, when expressed, is put in the *accusative*. It is thus used especially in commands and proclamations. E. g. *Τεύχεα σιλήσας φερέτω κοίλας ἐπὶ νῆας, σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι*, taking my arms, let him carry them to the hollow ships, and let him give my body to be carried home. *Ἀκούετε, λεῶ, τοὺς ὀπλίτας ἀπιέναι*, hear, ye people, the heavy-armed soldiers must retire.

NOTE 8. Sometimes the infinitive is put for the *first person plural* of the *subjunctive* (§ 215. 1), in which case *δεῖ* may be supplied. E. g. *Νῦν ἐν τῇ Ἑλλάδι καταμείναντας ἡμῶν αὐτῶν ἐπιμελεσθῆναι*, for the present, remaining in Greece, let us take care of ourselves.

NOTE 9. Sometimes the infinitive expresses a *wish*, in which case *δός* may be supplied. E. g. *Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδείος υἱόν*, Father Jove, grant that the lot may fall upon Ajax, or upon the son of Tydeus.

§ 220. 1. The infinitive is frequently put after words and phrases signifying *so that*, *so as*; especially when its connection with the preceding clause is not very obvious. E. g.

*Αὐτόχειρες ᾠκοδόμησαν, ὥστε θαυμάζειν ἐμέ*, They built it with their own hands, so that I wondered.

*Οὐ γὰρ ἔπειθε τοὺς Χίους, ὥστε ἐωυτῷ δοῦναι νῆας*, For he could not persuade the Chians to give him vessels.

The words and phrases, after which the infinitive is put, are *ἐφ' ᾧ*, *ἐφ' ᾧτε*, on condition that, ὅσον, ὅσῳ, ὥς, ὥστε, so that, so as.

2. The infinitive is put also after words signifying *before*, *before that*, (as *πρὶν*, *πρὶν ἢ*.) E. g. *Πρὶν τὸν νόμον τεθῆναι*, *before the law was made*.

NOTE 1. The infinitive with *ὥς*, *ὅσον*, *ὅσα*, *ὅ τι* (from *ὅστις*), is often used in *parenthetical* phrases. E. g. *Ὡς ἔπος εἰπεῖν*, *so to speak*. *Ὡς εἰκάσαι*, *as one might conjecture*. *Ὡς ἐν πλείονι λόγῳ δηλῶσαι*, *to explain more fully*. *Ὡς συνελόντι εἰπεῖν*, *sc. λόγῳ*, *to express it briefly, or to be brief*. *Ὅσον γ' ἐμ' εἰδέναι*, *at least as far as my knowledge extends*. *Ὅ τι καὶ εἰδέναι*, *for aught I know*.

NOTE 2. In *parenthetical* phrases (§ 220. N. 1) *ὥς* is often omitted, in which case the infinitive appears to stand *absolutely*. E. g. *Οὐ πολλῶν λόγῳ εἰπεῖν*, *not to use many words*. *Ἐς τὸ ἀκριβῆς εἰπεῖν*, *strictly speaking, to speak strictly*. *Δοκεῖν ἐμοί*, *as it appears to me*. *Ὀλίγον δεῖν*, *almost, nearly*. *Πολλοῦ δεῖν*, *far from it*.

NOTE 3. In phrases like *Ὀλίγον δεῖν*, (§ 220. N. 2,) *δεῖν* is sometimes omitted. E. g. *Ὁ δὴ ὀλίγον πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναὶ ἔχουσι*, *which almost all the bodily pleasures have*.

3. The infinitive is frequently accompanied by the particle *ἄν*, in which case it has the force of the *indicative*, *subjunctive*, or *optative*, with *ἄν*, (§§ 213. 5 : 214 : 217.) E. g. *Ἐπὶ πολλῶν ἄν τις ἰδεῖν δοκεῖ μοι*, *it seems to me that one might see on many occasions*. But *Ἐπὶ πολλῶν τις ἰδεῖν δοκεῖ μοι*, would mean *it seems to me that one saw on many occasions*.

§ 221. Frequently the infinitive has the force of a *neuter substantive*; in which case the *neuter of the article* (§ 141. 3) commonly precedes it. E. g.

*Κρεῖττόν ἐστι τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν*, *To act discreetly is better than to meddle with other men's business*.

*Σταυνομένηθα ἐπὶ τῷ βέλτιον γεγονέναι τῶν ἄλλων*, *We pride ourselves upon being of nobler descent than others*.

*Διὰ τὸ ξένος εἶναι οὐκ ἂν οἶμαι ἀδικηθῆναι*; *Do you suppose that you will not be wronged, because you are a foreigner?*

NOTE 1. Frequently the infinitive with the article *τοῦ* is equivalent to the *genitive* denoting that on account of which any thing takes place (§ 187. 1). E. g. *Μὴ με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λῆγειν, τοῦ καταφανὲς γενέσθαι*,

*lest you suppose that I do not argue in order that the thing may become evident.*

NOTE 2. The infinitive with or without the article *τό* is sometimes used in exclamations of surprise or indignation, in which case *ἀνέστης*, *ἡλίθιος*, *εὐηθής*, or *μωρὸν ἴσθι*, may be supplied. E. g. (Aristoph. Nub. 268) *Τὸ δὲ μὴ κυνέην εἰσεῖν ἐλθεῖν ἰμὶ τὸν κακοδαίμον' ἔχοντα*, *I, a wretch, have been foolish enough to come from home without a helmet*; literally, *that I miserable should have come from home without a helmet*.

NOTE 3. The infinitive *εἶναι* (from *εἰμί*, *am*) seems to be *superfluous* in some instances, particularly in connection with the adjective *ἐκόν*, *willing*. E. g. (Herodot. 7, 104) *Ἐκὼν τι εἶναι οὐδ' ἂν μουνόμαχίοιμι*, *I should not fight even against a single man, if I had my way about it*.

So in the phrases *Τὸ σήμερον εἶναι*, *to-day*. *Τὸ νῦν εἶναι*, *now*. *Τὸ σῦμπας εἶναι*, *generally, on the whole*.

NOTE 4. The infinitive is often put after the substantives *ἀνάγκη*, *θέμις*, *ὦρα*, and a few others, in which case it has the force of the adnominal genitive (§ 173). E. g. *Ἀνάγκη σε πάντα ἐπιστάσθαι*, *sc. ἐστί, thou of necessity must know all things*. *Ὤρα βαδίζειν*, *sc. ἐστί, it is time to go*.

## PARTICIPLE.

§ 222. 1. In general, the participle is equivalent to the indicative, subjunctive, or optative, preceded by a relative pronoun, or by a particle signifying *if*, *when*, *after*, *in order that*, *because*, *that*, *although*.

For the participle with the article, see above (§ 140. 3).

2. The participle in connection with verbs signifying *to know*, *to hear*, *to see*, *to perceive*, *to show*, *to relate*, *to remember*, *to forget*, *to be ashamed*, *to rejoice*, and a few others, is equivalent to the *indicative* or *optative* preceded by the conjunction *ὅτι*. E. g.

*Τοῦτο μέμνημαι σφὼ ἐπαγγελλομένῳ*, *I remember that you both profess this*.

*Γνοὺς βαπτιζόμενον τὸ μειράκιον*, *Perceiving that the stripling was overwhelmed*.

Verbs of this class are *αἰσθάνομαι*, *αἰσχύνομαι*, *ἀκούω*, *γιγνώσκω*, *δεικνυμι*, *δηλώω* (also *δῆλός εἰμι*), *διαμνημονεύω*, *διασάφω*, *διαφέρω* *relate*, *ἐνθυμέομαι*, *ἐξετάζω* *prove*, *ἐπιλανθάνομαι*, *ἐπίσταμαι*, *εὐρίσκω*, *ἰδεῖν*, *κατηγορέω* *denote*, *κλύω*, *μανθάνω*, *μέμνημαι*, *νόσθω*, *οἶδα*, *ὀράω*, *πυνθάνομαι*, *φαίνω*, *χαίρω*, and some others.



NOTE 1. The participle after *σύνοιδα* and *συγγιγνώσκω*, followed by the *dative* of the *reflexive pronoun*, is put either in the *dative*, or in the case with which these verbs agree. E. g. Ἐμαντιῷ ξυνήδειν οὐδέν ἐπισταμένῳ, *I was conscious to myself that I knew nothing.* Πῶς οὖν ἐμαντιῷ τοῦτ' ἐγὼ ξυνεῖσομαι, φεύγοντ' ἀπολύσας ἄνδρα; *now how shall I endure the thought that I have let a defendant escape?* Συγγιγνώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀρθῶς, *we are conscious of not having done right.*

3. Verbs signifying *to endure, not to endure, to overlook, to be contented with, to be satisfied, to cease*, and some others, are connected with the participle. E. g.

Τὸ δύνασθαι διψῶντα ἀνέχεσθαι, *To be able to endure thirst.*

Παῦσαι φλυαρῶν, *Stop talking nonsense.*

Verbs of this class are ἀγαπάω *am contented*, ἀνέχομαι, ἀπαλλάσσομαι, ἄρχω *begin*, ἐκλείπω, ἐμπίπλωμαι, ἔχειν ἄδην, κάμνω, καρτερέω, λήγω, παύω, περιοράω, τέληκα and τλήναι, ὑπομένω, and some others.

4. The participle is often put after the verbs διαγίγνομαι, διάγω, διατελέω, λανθάνω, τυγχάνω, φθάνω, and a few others, in which case the leading idea is contained in the participle. E. g.

Ποιῶν διαγεγένηται, *He has been doing.*

Διάγουσι μανθάνοντες, *They pass their time in learning.*

Διατελοῦσι δικάζοντες, *They are continually deciding cases.*

Δέληθα ἐμαυτὸν σοφὸς ὢν, *I did not know that I was wise.*

Τυγχάνομεν ἐπιθυμοῦντες, *We happen to be desirous.*

Φθάνει ἀναβάς, *He went up before.*

NOTE 2. Ἐχω is frequently followed by a participle; in which case the verb, from which the participle comes, would have been sufficient. E. g. Κρύψας' ἔχεις, for ἔκρυψας, *thou didst conceal.* Εἶχε καταστρεψάμενος, for κατεστρέψατο, *he subjugated.*

The same may be observed of οἶχομαι and the Homeric βῆ. E. g. Ὀλίκετο φεύγων, *he escaped.* Βῆ φεύγων ἐπὶ πόντον, *he fled to the sea.*

5. The *future participle* is regularly put after verbs of *motion*, to express the *purpose* of the action of those verbs. E. g. Ἦλθε πρὸς τὸν Ἀγησίλαον ἀσπασόμενος, *he came to Agesilaus to bid him farewell.* Διδάξων ὠρμημαι, *I am going to shew.*



NOTE 3. The *present participle* is used after verbs of *motion*, when the time of the action marked by it is the same as that of the verb. E. g. Πέμπει μέ σοι φέροντα τάσδ' ἐπιστολάς, *he sends me in order to bring these directions to thee*.

NOTE 4. The adverbs αὐτίκα, ἐξαίφνης, εὐθύς, μεταξύ, ἄμα, are frequently followed by the participle. E. g. Μεταξύ θύων, *while he was sacrificing*. Ἄμα καταλαβόντες, *as soon as they had overtaken (them)*.

6. The participle with the particle ἄν has the force of the *indicative, subjunctive, or optative*, with ἄν, (§§ 213. 5 : 214 : 217.) E. g. Τὰ δικαίως ἄν ῥηθέντα κατὰ τῆς πόλεως, *those things which might justly be said against the state*, where τὰ δικαίως ἄν ῥηθέντα is equivalent to ἐκεῖνα ἃ δικαίως ἄν ῥηθῇ· but τὰ δικαίως ῥηθέντα would mean *those things which were justly said*.

## ADVERB.

§ 223. Adverbs limit the meaning of VERBS, PARTICIPLES, ADJECTIVES, and other ADVERBS. E. g.

Οὕτω ποιοῶ, *I do so*.

Καλῶς ποιῶν, *Doing well*.

Ἐπιτήδειος πάννυ, *Very convenient*.

Πάννυ καλῶς, *Very well*.

§ 224. 1. The Greek has two simple *negative* particles, οὐ, *no, not*, and μή, *not*. (§ 15. 4.)

2. Οὐ expresses a *direct* and *independent* negation. E. g. Οὐ σε κρύψω, *I will not conceal it from thee*. Οὐκ οἶδα, *I do not know*. Οὐκ οἶός τ' εἰμί, *I am not able*.

So in *direct interrogations*, Οὐ παραμενεῖς; *wilt thou not wait?* Οὐκ ἠγόρευον; *did not I say?*

3. Μή regularly expresses a *dependent* negation. Consequently it is put after the particles ἵνα, ὅπως, ὥστε, ὥς, ὅφρα, ἕάν, εἰ, ἐπὶ, ἐπειδάν. Also it is put after all *relative* words, when they do not refer to definite antecedents. E. g. Οὐκ ἄν προέλεγε, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, *had he not believed that he should prove a true prophet, he would not have predicted*. Εἰάν δέ τις ἐξελαύνῃ τοὺς ἀρχοντας, καὶ μὴ δέχεται, *and if any one shall drive away the magistrates, and shall not receive them*.

4. *Μή* is used also in propositions containing a *wish*, an *entreaty*, or a *prohibition*. E. g. *Παυσανίης κήρυγμα ποιησάμερος, μηδέν αἰπτεσθαι τῆς λήϊης*, *Pausanias proclaiming that no one should touch the booty*.

In *prohibitions*, the *present imperative* or the *aorist subjunctive* is used with *μή*. (§§ 215. 5 : 218. 2.)

5. *Μή*, after verbs implying *fear* or *anxiety*, signifies *lest*; in which case it is followed by the *subjunctive*, *optative*, and sometimes by the *future indicative*. (§§ 214 : 216 : 213. N. 4.)

6. *Μή* has also the force of an *interrogative* particle. E. g. *Μή πη δοκοῦμέν σοι*; *do we not seem to thee?* where the person asked is commonly expected to say *no*. But *Οὐ πη δοκοῦμέν σοι*; expects or presupposes the answer *yes*.

NOTE 1. The negative particles very often correspond to each other. The following are the negative formulas:

οὔτε . . . . οὔτε	neither . . . . nor
οὐδέ . . . . οὐδέ	neither . . . . nor
οὐ . . . . οὔτε	not . . . . nor
οὔτοι . . . . οὐδέ	neither . . . . nor
οὔτοι . . . . οὔτε	neither . . . . nor
οὐ . . . . οὐδέ . . . . οὔτε	not . . . . nor . . . . nor
οὔτε . . . . οὐ	neither . . . . nor
οὔτε . . . . οὐδέ	neither . . . . nor even
αὔτε . . . . οὐ . . . . οὐδέ	neither . . . . nor . . . . nor
οὔτε . . . . τέ οὐ	neither . . . . nor
μήτε . . . . μήτε	neither . . . . nor
μηδέ . . . . μηδέ	neither . . . . nor
μήτε . . . . μή	neither . . . . nor
μήτε . . . . μηδέ	neither . . . . nor

NOTE 2. The formulas *οὐ . . . . τέ*, *οὔτε . . . . τέ*, (sometimes *τέ οὐ . . . . τέ*, *οὔτε . . . . καί*, *οὔτε . . . . δέ*,) are equivalent to *οὔτε . . . . οὔτε*, when both clauses have the *same verb*. E. g. (Il. 1, 603 – 4) *Οὐ μὲν φόρμαιγος περικαλλέος, ἣν ἔχ' Ἀπόλλων, Μουσάων θ', αἱ ἄειδον*, *neither of the harp of surpassing beauty, which Apollo had, nor of the Muses, who were singing*.

But if the verb of the second clause is *different* from that of the first, the second member (*τέ*) of the formula has an *affirmative* meaning. E. g. *Οὔτε πρότερον ἡμεῖς ἤρξαμεν πόλεμον πρὸς ὑμᾶς· νῦν τ' ἐθέλομεν σπονδὰς ποιῆσθαι*, *we never began the war against you; and now we are willing to make a treaty*, where the verb of the first clause is *ἤρξαμεν*, and that of the second *ἐθέλομεν*.

NOTE 3. The first negative particle of a negative formula is sometimes omitted. E. g. Τρωάς οὐδ' Ἑλληνίς, for Οὐτι Τρωάς οὐδ' Ἑλληνίς, *neither a Trojan woman nor a Grecian woman*.

§ 225. 1. Two or more negatives, in Greek, strengthen the negation. E. g.

Ὅταν μὴ φῇτε καλὸν εἶναι μηδέν, *When you say that nothing is beautiful, or When you deny that there is any thing beautiful.*

2. The double negative οὐ μὴ is put either with the *future indicative* or with the *subjunctive*. (§§ 213. N. 5: 215. N. 3.)

The double negative μὴ οὐ is commonly put with the *infinitive*. E. g. Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν, *I shall not object to saying.*

NOTE. Two negatives destroy each other in the formula Οὐδεὶς ὅστις οὐ, *no one who (does) not*. E. g. Οὐδὲν ἔτι οὐκ ἠρώτα, *nothing which he did not ask*. Οὐδεὶς οὐ τῶν παρόντων ὑπερεπήνεσε τὸν λόγον, *there was no one of those who were present who did not much praise the discourse*. In this case both negatives belong to the same clause.

3. Verbs and expressions, which contain a negation, are often followed by the particle μὴ with the infinitive. E. g. Τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέν την μὴ διαλέγεσθαι, *they showed him the law, and told him not to hold any conversation with young men*. Ἐξερυσάμην βροτοὺς τοῦ μὴ διαρῶσαις θέντας εἰς Αἴδου μολεῖν, *I delivered the mortal race from being utterly destroyed and sent to Hades*.

Verbs of this class are ἀπαυδάω, ἀπαγορεύω, ἀπέχομαι, ἀπιστέω, ἀρνέομαι (also the expression ἔξαρκός εἰμι), εἴρω, ἐπέχω, παύω, ῥύομαι, and a few others.

## PREPOSITION.

§ 226. 1. The following eighteen prepositions are called the *primitive prepositions*:

Ἀμφι, *about, around*, with Genitive, Dative, or Accusative.

Ἀνά, *upon, on, in, through*, with Dative or Accusative.

Ἀντί, *instead of*, with Genitive.

Ἀπό, *from*, with Genitive.

Διά, *through, for, on account of, for the sake of*, with Genitive or Accusative.

Εἰς or Ἐς, *to, into*, with Accusative.



Ἐν, *in, at*, with Dative.

Ἐξ or Ἐκ, *from, of, out of*, with Genitive.

Ἐπί, *on, upon, to, towards*, with Genitive, Dative, or Accusative.

Κατά, *down from, against, according to, in, in respect to*, with Genitive or Accusative.

Μετά, *with, among, after*, with Genitive, Dative, or Accusative.

Παρά, *from, by, with, to, besides, along*, with Genitive, Dative, or Accusative.

Περί, *about, around, concerning, of*, with Genitive, Dative, or Accusative.

Πρό, *before, in the presence of, in behalf of, in preference to*, with Genitive.

Πρός, *to, towards, by, in addition to*, with Genitive, Dative, or Accusative.

Σύν and Σύν, *with, together with, by means of*, with Dative.

Ὑπέρ, *over, beyond, in behalf of*, with Genitive or Accusative.

Ὑπό, *under, by*, with Genitive, Dative, or Accusative.

NOTE 1. Most of the dissyllabic prepositions throw the accent back on the penult, when they are placed *after* the nouns to which they belong. This is called *anastrophe*. E. g. Νεῶν ἅπο, for Ἀπὸ νεῶν, *from the ships*. Ἐχθρῶν ὕπερ, for Ὑπέρ ἐχθρῶν, *for the enemies*.

NOTE 2. Some of the dissyllabic prepositions throw the accent back on the penult also when they stand for εἰμί, *am*, compounded with themselves. In this case, the Attics use the old ἐνι for ἐν (§ 226. N. 6). E. g. πάρα for πάρεστι from πάρεμι, ἐνι for ἐνεστι from ἐνιμι.

NOTE 3. In the early writers (as Homer and Herodotus), the preposition is often separated from the verb, with which it is compounded, by other words belonging to the same proposition. This is called *tnesis*. E. g. Ἀπὸ μὲν ἔθανε ὁ στρατηγός, for Ἀπέθανε μὲν ὁ στρατηγός, *on the one hand, the general died*.

NOTE 4. In case of *tnesis* (§ 226 N. 3), the preposition is sometimes put *after* the verb. E. g. Ὡσε δ' ἀπὸ ῥινὸν λίθος, *and the stone knocked off the shield*.

NOTE 5. In case of *tnesis*, when the same compound word is to be repeated several times, after the first time the preposition alone is sometimes used. E. g. Κατὰ μὲν ἔλιυσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα, for Κατέλιυσαν μὲν αὐτοῦ τὴν γυναῖκα, κατέλιυσαν δὲ τὰ τέκνα, *on the one hand, they stoned his wife, and, on the other, they stoned his children*. (§ 226. N. 3.)



2. The following particles very often have the force of prepositions.

Ἄνευ or Ἄνεσθ, *without*, with Genitive.

ἄχρις or ἄχρι, *until, as far as*, with Genitive.

Ἔνεκα or Ἐνεκεν, *on account of, in respect to, so far as concerns*, with Genitive.

Μέχρις or Μέχρι, *until, as long as*, with Genitive.

Πλὴν, *except*, with Genitive.

Ὡς, *to*, with Accusative.

NOTE 6. The old language has ἀπαί for ἀπό· διαί for διά· ἐνί, ἐνί, ἐνί, for ἐν· καται for κατά, only in composition; παραι for παρά· προτί, ποτί, for πρὸς· ὑπαί for ὑπὲρ· ὑπαί for ὑπό. The Ionic has ἐνικα or ἐνικεν for ἐνεκα.

NOTE 7. A preposition *without a case* has the force of an adverb. E. g. Κατακτενῶ γε πρὸς, *in addition to this I will kill (thee)*.

NOTE 8. In the old writers, a preposition is sometimes repeated. E. g. Ἐν δὲ καὶ ἐν Μίμφι, *and in Memphis*.

NOTE 9. Sometimes the preposition, with which a verb is compounded, is repeated. E. g. Ἀν' δ' Ὀδυσσεύς ἀνίστατο, *and Ulysses arose*.

§ 227. A preposition in *composition* is often followed by the same case as when it stands by itself. E. g.

Ἐπερνευγρόντες τὰς ναῦς τὸν Ἰσθμόν, *Carrying the ships across the Isthmus*.

Ἐσῆλθέ με, *It came into my mind*.

## CONJUNCTION.

§ 228. 1. Conjunctions signifying *and, but, or, than*, connect similar words. E. g.

Πολέμου καὶ μάχης, *Of war and battle*.

Δικαίως καὶ ἀδίκως, *Justly and unjustly*.

Ἀγαπᾶν ἢ μισεῖν, *To love or to hate*.

Conjunctions of this class are καί, *and*, τέ, *and*, ἀλλά, *but*, ἢ, *or*, ἢ, *than*.

NOTE 1. The conjunction ἢ, *or*, means also *otherwise, else*. The formula ἢ . . . . ἢ, means *either . . . . or*. The formula πότερον or πότερα . . . . ἢ, means *whether . . . . or*.

NOTE 2. The conjunction ἢ, *than*, is used after *comparatives* (§ 186. N. 5, 6).

A comparison between two qualities of the same object is expressed by means of two comparatives, expressive of those qualities, with *ἤ*, *than*, between them. E. g. *Μανικώτεροι ἢ ἀνδρείότεροι*, *more rash than brave*. *Ἐποίησα ταχύτερα ἢ σοφώτερα*, *I acted more quickly than wisely*.

NOTE 3. The conjunction *καί*, in the formula *καὶ . . . . καί*, means *both . . . . and, as well . . . . as*.

After adjectives and adverbs implying *resemblance*, *union*, *approach*, it may be rendered *as*. E. g. *Ὅμοίως πεποιήκασιν καὶ Ὅμηρος*, *they have acted in the same manner as Homer*, or *they and Homer have acted in the same manner*.

Sometimes *καί* means *even*, *also*. E. g. *Καὶ Ἀχιλεὺς τούτῳ ἔρῳγ' ἀντιβολῆσαι*, *even Achilles is afraid to meet him*.

NOTE 4. *τε* is always enclitic (§ 22). The formula *τε . . . . καί* means *both . . . . and*. The formula *τε καὶ* (not separated) means *both . . . . and*. The formula *καὶ τε . . . . τε*, or *καὶ . . . . τε*, is a little stronger than *καί*.

NOTE 5. Sometimes a *possessive pronoun* or a *possessive adjective* and a *genitive* are connected by *καί* in which case the *genitive* is joined to the *genitive* implied in the *pronoun* or *adjective*. (§§ 67 : 131. 1.) E. g. *Παῖδες ἐμοὶ καὶ πατρὸς ἀτασθαλίῳ*, *sons of me and an indiscreet father*.

2. The following list contains most other conjunctions.

*αἶ*, Doric, = *εἰ*. It is used also by the epic poets, but only in the formulas *αἶ κεν*, *αἶ γάρ*, *αἶθε*, *O that*.

*αἶκᾰ* (*αἶ*, *κᾰ*), Doric, = *εἰάν*.

*ἄν*, a particle implying *uncertainty* and *indefiniteness*. It may accompany all the moods and the participle. (§§ 213–222.)

Sometimes it is doubled. E. g. (Eupol. apud Athen.) *Οὓς οὐκ ἂν εἴλεσθ' οὐδ' ἂν οἰνόπιας προϊοῦ*, *whom formerly you would not have appointed even inspectors of wine*.

*ἄν*, see *εἰάν*. It must not be confounded with the preceding.

*ἄρα* (paroxytone), *therefore*, *consequently*

*ἄρα* (properispomenon), an *interrogative* particle.

*ἄτε* (*ἄ*, *τε*), *inasmuch as*, *because*.

*ἀλλά* or *ἀλλά* (*ἀντε*, *ἄρα*), *but*.

*γάρ*, Doric, = *γέ*.

*γάρ*, *for*, never stands at the beginning of a proposition.

*γέ*, a particle of *limitation*, *at least*. (See also § 64. N. 1.)

γοῦν (γε, οὖν) = γε and οὖν united.

δαί, = δή.

δέ, *and, but, for*, never begins a proposition. (See also μέν.)

δή, *now, indeed, in truth, prithee*. Its compounds are δήπουθεν, δῆθεν, δῆτα.

εἰάν or εἴν or ἤν (εἰ, εἴν), *if*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

εἰ, *if, whether*, followed by the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

εἰ γάρ, *for if*. It expresses also a *wish, O that!* (§ 217. N. 1, 2, 3.)

ἐπὶάν or ἐπὶήν (ἐπεῖ, εἴν), *when, after, as soon as*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

ἐπεάν, *Ionic*, = ἐπὶάν.

ἐπεῖ (ἐπὶ), *since, after, inasmuch as*, with the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

ἐπειδάν (ἐπειδῆ, εἴν), = ἐπὶάν.

ἐπειδῆ (ἐπεῖ, δή), = ἐπεῖ.

ἐπειή, *poetic*, = ἐπειδῆ.

ἐπὶήν, see ἐπὶάν.

ἦ, *truly, certainly*. It is also an *interrogative particle*. It is often followed by μήν, πού, τοί, γάρ, or δή.

ἦδέ, *and*. See also ἡμὲν.

ἦέ, *Epic and Ionic*, = ἦ, *or, than*.

ἦμὲν . . . . ἦδέ, *both . . . . and, as well . . . . as*.

ἦν, see εἴν.

ἦτοι (ἦ, τοί), used commonly in the formula ἦτοι . . . . ἦ, or ἦ . . . . ἦτοι, *either . . . . or*.

In Homer ἦτοι is equivalent to μέν.

Θήν, a particle of *confirmation*.

ἰδέ, = ἦδέ.

ἵνα, *that, in order that*, with the *subjunctive, optative*, or with the historical tenses of the *indicative*. (§§ 214. 1 : 216.

1 : 213. N. 6.)

As an *adverb* it is equivalent to ποῦ or ὅπου, *where*.

κε, *Doric*, = κεῖ.

κέ or κέν, *Epic*, = εἴν (different from εἴν, *if*).

μέν, commonly used in the formula μέν . . . . δέ, *indeed . . . . but, on the one hand . . . . on the other*.

μήν, a particle of *confirmation, really, indeed, certainly*. It is often preceded by γε, ἦ, καί, μή, οὐ, and by *interrogative* words (§§ 68 : 73 : 123).

μῶν (μή, οὖν), an *interrogative particle*. (§ 224. 6.) Sometimes it is followed by μή or οὖν.

νύ or νύν (short ν) is a weak νῦν, *now*. The form νύ is found only in the Epic language.

ὅμως, *yet, still*.

ὥπως, *that, in order that*, with the *subjunctive, optative, or future indicative*. (§§ 214. 1 : 216. 1 : 213. N. 4, 5.) It must not be confounded with the adverb ὥπως, *as*.

ὅταν (ὅτε, ἄν), *when*, with the *subjunctive*. (§§ 214. 4 : 216. N. 3.)

οἷ (οὐτις), *that, because*, with the *indicative or optative*. (§§ 213. 3 : 216. 1.)

It strengthens the meaning of *superlative* adjectives or adverbs. E. g. Ὅτι πλεῖστον χρόνον, *as much time as possible*.

Also, it stands before words *quoted* without change.

E. g. Εἶπεν ὅτι Εἰς καιρὸν ἦκεις, *he said, "You have come at the right time."*

οὖν, *now, therefore*. (See also §§ 71. N. 3 : 73. N. 3 : 123. N. 4.)

οὐνεκα (οὐ, ἔνεκα), *on account of which*. As a conjunction it means *since, because*.

ὄφρα, poetic, = ἵνα or ὥπως. (See also § 123.)

πέρ, *very, quite, although*. (See also §§ 71. N. 3 : 124. N. 4.)

ῥᾶ, Epic, = ἄρα.

τοί (for σοί, § 64. N. 2), *certainly, indeed*. It often corresponds to the English parenthetical phrases *you know, you see*.

ὥς, *that, in order that*, with the *indicative, subjunctive, optative, or infinitive*. (§§ 213. 3 : 214. 1 : 216. 1 : 220. 1.)

It strengthens the meaning of *superlative* adjectives and adverbs. E. g. Ὡς τάχιστα, *as quickly as possible*.

ὥστε (ὥς, τέ), *so that*, with the *indicative or infinitive*. (§§ 213. 3 : 220. 1.)

## INTERJECTION.

§ 229. Interjections are particles used in exclamations, and expressing some emotion of the mind.

The following list contains most interjections.

ᾶ, *ah!* of sorrow and compassion.

ᾶ, ᾶ, *ha! ha!* of laughter.

ᾶϊ, of wonder.

αἰβοῖ, of wonder.



ἀπαπαί or ἀπαπαί, of approbation.

ἀπαιαπαιά, of joy.

ἀπαιαπαιαί, of sorrow.

ἀπαιαί, αἰααί, or ἀπαιααῖς, of sorrow and disgust.

βαβαί or βαβαιαῖς, of astonishment. Followed by the *genitive* (§ 187. 2).

ἔ or ἔ, *ah!* of grief.

εἴα (sometimes εἴα), *on! courage!*

εἰεν, *well, be it so.*

ἐλελεῦ, of grief or joy.

εὖγε (εὖ, γέ), *well done! bravo!*

εὐοῖ, the cry of the bacchanals.

ἦν, ἦνί, ἦνίδε, = ἰδού, which see.

ἰαιαται or ἰαιαταιαῖς, of sorrow. Followed by the *genitive* (§ 187. 2).

ἰαῦ, ἰανοῖ, *ho!* in answer to a call. Sometimes it is equivalent to ἰού, ἰώ.

ἰδού (oxytone), *lo! behold!* (See also *EIAN* in the catalogue of Anomalous Verbs.)

ἦ, of exultation.

ἰού, *alas!* of sorrow. Followed by the *genitive* (§ 187. 2).

ἰώ, of joy or grief. Followed by the *dative* or *vocative* (§§ 196. 5: 204. 2).

μύ, μῦ, of pain. It is made by breathing strongly through the nostrils.

ὀά, *woe! alas.*

οἶ, *woe.* Followed by the *dative* (§ 196. 5).

οἶμοι or οἶ μοι (οἶ, μοί), *woe is me!* Followed by the *genitive* (§ 187. 2).

ὀιτοιτοῖ, οἰτοιτοῖ, οἰτοιτοιτοῖ, or οἰτοιτοιτοῖ, of sorrow.

οὐαί, *woe!* used only by the later writers. Followed by the *dative* (§ 196. 5).

παπαί, παπαιαῖς, of pain, sorrow, joy, wonder.

πόπαξ, πόποι, or ὦ πόποι, *O gods!* of complaint.

πύπαξ or πύππαξ, of wonder or admiration.

ρῦπαπαί, a cry used by rowers.

ῦ ῦ, expresses the sound made by a person smelling of any thing.

φεῦ, *alas!* Followed by the *genitive* (§ 187. 2).

φῦ, = φεῦ.

ὦ (with the acute accent), *oh!* of wonder or grief. Followed by the *nominative*, *genitive*, or *dative*, (§§ 187. 2: 196. 5.)

ὦ (circumflexed), *O!* Followed by the *vocative* (§ 204. 2)

ὦόπ, used in encouraging rowers.

## IRREGULAR CONSTRUCTION.

§ 230. 1. Frequently a NOMINATIVE stands without a verb. E. g. (Xen. Hier. 6, 6) Ὡς περ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται χρεῖτους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ', ὅταν τῶν ἀνταγωνιστῶν ἥτιους, τοῦτ' αὐτοὺς ἀνῆλ', literally, *as the athletes, when they become superior to inexperienced men, — this does not gladden them; but when they prove inferior to their opponents, — this grieves them*, where one might expect οἱ ἀθληταὶ ..... τοῦτ' εὐφραίνονται ..... τοῦτ' ἀνιώνται.

2. If in the formula ὁ μὲν ..... ὁ δὲ a whole is expressed, this is put either in the *genitive* (§ 177), or in the same case as ὁ μὲν ..... ὁ δὲ. E. g. (Il. 16, 317–22) Νεστορίδαι δ', ὁ μὲν οὐτας Ἀτύνμιον ὀξεῖ δουρὶ, Ἀντίλοχος ..... τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρεξάμενος, πρὶν οὐτιάσαι, *the sons of Nestor, one, that is, Antilochus, pierced Atymnius with the sharp spear ..... but godlike Thrasymēdes directed his spear against him before he struck*. (Soph. Antig 21, 22) Οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων, τὸν μὲν προτίσας, τὸν δ' αἰμιώσας ἔχει; *has not Creon given one of our brothers an honorable burial, and left the other unburied?*

3. Instead of the *nominative*, the ACCUSATIVE is sometimes found. E. g. (Odys. 1, 275) Μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἅψ ἦτω ἐς μέγαρον πατρός, *as to thy mother, if she very much desires to be married, let her go back to her father's house*.

4. Instead of the *infinitive*, sometimes the INDICATIVE with εἰ, ὥς, or ὅτι is used; in which case the subject-accusative stands alone. E. g. (Aristoph. Av. 1268–9) Δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν, *it is a terrible thing, that the herald who was despatched to the mortals should not return*. (Ibid. 650–2) Ὡς ἐν Αἰσώπου λόγοις ἐστὶ λεγόμενον δὴ τι, τὴν ἀλώπεχ', ὥς φλαύρως ἐκοινώνησεν αἰετῷ ποτε, *that in the fables of Æsop something is said about the fox, that she was once scurvily treated by her partner the eagle*.

§ 231. Sometimes with *two or more substantives* only one verb is put, which can belong only to one of them. This irregularity of construction is called *zeugma*. E. g. (Æschyl. Prom. Vinc. 21, 22) Ἴν' οὔτε φωνήν, οὔτε του μορφὴν βροτῶν

ὅψει, where thou wilt neither (hear) the voice, nor see the form, of any mortal, where φωνήν, properly speaking, depends on ἀκούσει.

§ 232. The Greeks were fond of connecting kindred words as closely as possible. This often occasions a confused arrangement. E. g. (Æschyl. Ag. 836) Τοῖς αὐτοῖς αὐτοῦ πῆμασι βαρύνεται, he is oppressed by his own misfortunes. (Id. Choëph. 87) Παρὰ φίλης φίλῳ γυναικὸς ἀνδρί, from a dear wife to a dear husband.

## PART IV.

# VERSIFICATION.

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### FEET.

§ 233. 1. Every Greek verse is divided into portions called *feet*.

Feet are either *simple* or *compound*. A simple foot consists of two or three syllables; a compound foot, of four.

#### SIMPLE FEET OF TWO SYLLABLES.

*Spondee*, ..... two long; as βῶλον.

*Pyrrhic*, ..... two short; as μόνος.

*Trochee* or *Choree*, ..... a long and a short; as μῆχος.

*Iambus*, ..... a short and a long; as μένω.

#### SIMPLE FEET OF THREE SYLLABLES.

*Dactyle*, ..... a long and two short; as πῖνομεν.

*Anapest*, ..... two short and a long; as νοεῶν.

*Tribrach*, ..... three short; as θίλομεν.

*Molossus*, ..... three long; as ἄνθρωποι.

*Amphibrach*, ..... a short, a long, and a short; as νοητός.

*Amphimācer* or *Cretic*, ..... a long, a short, and a long; as Κρητικῶν.

*Bacchius*, ..... a short and two long; as ἐδείπνεις.

*Antibacchius*, ..... two long and a short; as ἄνθρωπε.

#### COMPOUND FEET.

*Dispondee*, ..... a double spondee; as ἀμπιχροῦνται.

*Proceleusmatic*, ... a double pyrrhic; as λεγόμενος.

*Ditrochee*, ..... a double trochee; as συλλαβόντες.

*Diambus*, ..... a double iambus; as σοφώτατοι.

*Greater Ionic*, .... a spondee and a pyrrhic; as ποιητέον.

*Smaller Ionic*, ..... a pyrrhic and spondee; as ἀπολωλός.

*Choriambus*, ..... a choree and an iambus; as οἰομένων.



*Antispast*, ..... an iambus and a trochee ; as διίστημι.  
*Epitritus I*, ..... an iambus and a spondee ; as παρελθόντων.  
*Epitritus II*, ..... a trochee and a spondee ; as εὐλογῆσαι.  
*Epitritus III*, ... a spondee and an iambus ; as ἡγουμένων.  
*Epitritus IV*, .... a spondee and a trochee ; as ἀνθράποισι.  
*Pæon I*, ..... a trochee and a pyrrhic ; as Αὐτόμενες.  
*Pæon II*, ..... an iambic and a pyrrhic ; as ἀκούομεν.  
*Pæon III*, ..... a pyrrhic and a trochee ; as τεῦφᾶσι.  
*Pæon IV*, ..... a pyrrhic and an iambus ; as δι᾽ αἰώνων.

2. *ARSIS* is that part of a foot on which the *stress* (*ictus*, *beat*) of the voice falls. The rest of the foot is called *THESIS*. The arsis is on the long syllable of a foot. For example, the arsis of an iambus or anapest is on the last syllable ; the arsis of a trochee or dactyle, on the first.

NOTE. The arsis of a spondee is determined by the nature of the verse in which this foot is found. E. g. in trochaic or dactylic verse the arsis is on the first syllable, thus (— ' —) ; in iambic or anapestic, on the last, thus (— ' —).

The tribrach has the arsis on the first syllable, when it is found in trochaic verse, thus (— ' ~ ~) ; on the second syllable, when it stands in an iambic verse, thus (~ ' ~).

The dactyle in anapestic or iambic verse has the arsis on the second syllable, thus (— ' ~).

The anapest in trochaic verse has the arsis on the first syllable, thus (~ ~ —).

§ 234. 1. Verses are very often denominated from the foot which predominates in them. For example, the verse is called *dactylic*, when the dactyle predominates in it.

2. A complete verse is called *acatalectic*. A verse, of which the last foot is deficient, is called *catalectic*.

Particularly, a *trochaic*, *iambic*, or *anapestic* verse is called *catalectic*, when it has an *odd* number of feet and a syllable : *hypercatalectic*, when it has an *even* number of feet and a syllable : *brachycatalectic*, when it has only an *odd* number of feet. For examples see below.

3. The *trochaic*, *iambic*, and *anapestic* verses are measured by *dipodies* ; (a *dipody* is a pair of feet.) Thus, an iambic verse of four feet is called *iambic dimeter* ; of six, *iambic trimeter* ; of eight, *iambic tetrameter*.

§ **235.** *CÆSURA* is the separation, by the ending of a word, of syllables rhythmically or metrically connected. There are three kinds of *cæsura* :

1. *Cæsura of the FOOT* ;
2. *Cæsura of the RHYTHM* ;
3. *Cæsura of the VERSE*.

1. The *cæsura of the foot* occurs when a word ends before a foot is completed. E. g. Ἰλίου | ἐξαλα- | παξε πο- | λιν, χη- | ρωσε δ' α- | γνίας, where ἐξαλαπαξε, χηρωσε terminate in the middle of the foot.

2. The *cæsura of the rhythm* occurs when the arsis falls upon the *last syllable of* a word ; by which means the arsis is separated from the thesis. This can take place only in feet which have the arsis on the first syllable. E. g. Ἀρες, Ἀ- | ρες βοτο- | λοιγε, μι- | αιφονε, | τειχεσι- | πλητα, where the arsis (ρες) of the second foot falls upon the last syllable of Ἀρες.

This *cæsura* allows a short syllable to stand instead of a long one (§ 18. 2). E. g. Τρωες | μεν κλαγ- | γη τ' ἐνο- | πη τ' ἴσαν | ὀρνι- | θες ὥς, where the last syllable (θες) of ὀρνι-θες is made long by arsis.

3. The *cæsura of the verse* is a pause in verse, so introduced as to aid the recital, and render the verse more melodious. It divides the verse into two parts.

In the *trochaic*, *iambic*, and *anapestic*, *tetrameter*, and in the *elegiac pentameter*, its place is fixed. (§§ 240 : 245 : 250. 4 : 255.)

Other kinds of verse have more than one place for this *cæsura*.

§ **236.** The *last syllable* of most kinds of verse is *common*, that is, it can be long or short without regard to the nature of the foot.

## TROCHAIC VERSE.

§ **237.** The fundamental foot of the trochaic verse is the trochee. The tribrach can stand in every place instead of the trochee. The spondee or the anapest can stand only in the *even* places (2d, 4th, 6th, 8th).

In *proper names* the dactyle can stand in all the places, except the 4th and the 7th.

§ 238. The TROCHAIC MONOMETER consists of two feet. It is generally found among trochaic dimeters. E. g.

Τὴνδε | νῦν.

§ 239. 1. The TROCHAIC DIMETER *acatalectic* consists of four feet, or two *dipodies*. E. g.

Ἄλλ' ἄ- | ναμνη- | σθεντες, | ὦ ῥοδες.

Των τε | πᾶλλ᾽ αἰ- | ὦν ἐ- | κεινων.

First with trembling hollow motion,  
Like a scarce awakened ocean.

2. The TROCHAIC DIMETER *catalectic* consists of three feet and a syllable. It is found among trochaic dimeters *acatalectic*. E. g.

Τούτο μὲν γὰρ ἦρος αἰεὶ

Βλαστάνει καὶ σῦκοφαντεῖ.

Του δε | χειμω- | ρος πᾶ | λιν.

Could the stoutest overcome  
Death's assault and baffle doom,  
Hercules had both withstood.

§ 240. The TROCHAIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure occurs at the end of the fourth foot. This cæsure is often neglected by the comedians, but very seldom by the tragedians. E. g.

Εἰᾶ | δη φῖ- | λοι λο- | χῖται, || τοῦργον | οὐχ ἐ- | κας το- | δε.

Judges, jurymen, and pleaders, || ye whose soul is in your fee.

## IAMBIC VERSE.

§ 241. The fundamental foot of the iambic verse is the iambus. The tribrach can stand in every place instead of the iambus. The spondee or the dactyle can stand in the *odd* places (1st, 3d, 5th, 7th).

The anapest can stand in all the places except the last. The tragedians admit an anapest in an even place only when it is contained in a *proper name*.

§ 242. The IAMBIC MONOMETER consists of two feet. It is found chiefly in systems of iambic dimeters. E. g.

Καὶ τοῖς | κολοῖς

§ 243. 1. The IAMBIC DIMETER *acatalectic* consists of four feet. E. g.

ἔγω | σ' ἔτι | προσει- | πον, ἐς  
 Τον δη- | μον ἐλ- | θων ἄ- | σμενος,  
 Σπονδας | ποιη- | σάμενος | ἔμαν-  
 Τῷ, πρα- | γμάτων | τε, καὶ | μαχών.

Trust not for freedom to the Franks,  
 They have a king who buys and sells.

2. The IAMBIC DIMETER *catalectic* consists of three feet and a syllable. It is found among iambic dimeters *acatalectic*. E. g.

Ἀρχὴ ἀνέρουχέν τι ταῖς  
 Σπονδαῖσιν ἡδύ· κοῦκ εἰσι-  
 Κεν οὐ- | δεῖ με- | ταδω- | σειν.

That Sylvia is excell'g,  
 Upon this dull earth dwelling.

§ 244. 1. The IAMBIC TRIMETER *acatalectic* consists of six feet. It never has a tribrach in the last place.

Its verse-cæsure occurs after the second foot; sometimes after the third foot. Sometimes the verse-cæsure is entirely neglected. E. g.

Ὅσα δη | δεδη- | γμαι || τὴν ἔμαν- | τὸν καρ- | διᾶν,  
 Ἡσθην | δε βαι- | α, || πανν | δε βαι- | α, τετ- | ταρα·  
 Ἄ δ' ὦ- | δυνη- | θην, || ψαμ- | μακοσι- | ογαρ- | γαρα.

NOTE. The *tragedians* admit a dactyle only in the *first* and *third* places. E. g.

Κιμμερι- | κον ἤξεις, ὃν θρασυπλαγχνῶς σε χρη.  
 Τῆς ὀρθοβον- | λον Θεμι- | δος αἰπῦμητιᾶ παι.

They admit an anapest only in the *first* place. E. g.

ἀδᾶμαν- | τινων δεσμοιν ἐν ἀρόητοις πειδαίς.

But in *proper names* they admit an anapest in any place except the last; in which case the anapest is contained in the proper name. E. g.

Ὡ παντα νόμων, Τει- | ρισσιᾶ, διδασκτα τε.  
 Ἐμοι μεν οὐδεις μνθος, Ἀν- | τιγονη, φιλων.

2. The *scazon* or *choliambus* is the iambic trimeter *acatalectic* with a spondee or trochee in the last place. E. g.

Ἐγὼ Φιλαινὶς, || ἡ πύθωτος ἀνδροπίποις,  
 Ἐνταῦθα γήρα || τῷ μεκρῷ κεκοῖμημαι.



§ 245. The IAMBIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure is at the end of the fourth foot; but this cæsure is often neglected by the comedians. E. g.

Οὐκουν | παλαι | δηπου | λεγω ; || συ δ' αν- | τοσ ουκ | ακουν- | εις,  
Ο δε- | σποτης | γαρ φη- | σιν υ- | μας η- | δεωσ | απαν- | τας.

A captain bold of Halifax, || who lived in country quarters.

## DACTYLIC VERSE.

§ 246. The fundamental foot of the dactylic verse is the dactyle. The spondee may stand for the dactyle.

§ 247. 1. The DACTYLIC DIMETER *acatalectic* consists of two dactyles. It is found among dactylic tetrameters. E. g.

Μυσιοδο- | κος δομος.

2. The DACTYLIC DIMETER *catalectic on two syllables* consists of a dactyle and a spondee or trochee. E. g.

Τησδ' απο | χωρῶς.  
Μιμνομεν | ιωχυν.

§ 248. 1. The DACTYLIC TRIMETER *catalectic on one syllable* consists of two feet and a syllable. E. g.

Αμην- | εντα πο- | ρον.

2. The DACTYLIC TRIMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g.

Θαλασσαν | συμφυτος | αιων.  
Παμπρε- | πτοις εν ε- | δραισι.

§ 249. 1. The DACTYLIC TETRAMETER *acatalectic* consists of four feet, the last of which is a dactyle or a cretic. E. g.

Ω μεγα | χρῦσειον | αστερο- | πης φας,  
Ω Διος | αμβροσιον | εγχος | πυρφορον.

2. The TETRAMETER *catalectic on one syllable* consists of three feet and a syllable. E. g.

Πολλα βρο- | των δια- | μειβομε- | να.

3. The TETRAMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g.

Θουριος | ὄρνις | Τευκριδ' ἐπ' | αἶαν.  
Οὐθ' ὑπο- | κλαιων, | οὐθ' ὑπο- | λειβων.

§ 250. 1. The DACTYLIC PENTAMETER *acatalectic* consists of five feet, the last of which is a dactyle. E. g.

᾽Ω χθονι- | αι βαρυ- | ᾱχεις | ὀμβροφα- | ροι θ' ᾱμα.

2. The DACTYLIC PENTAMETER *catalectic on one syllable* consists of four feet and a syllable. E. g.

Των μεγα- | λων Δανα- | ων ὑπο- | κλιζομε- | ραν.

3. The DACTYLIC PENTAMETER *catalectic on two syllables* consists of four feet and two syllables. E. g.

᾽Αιρι- | δας μαχι- | μους, ἔδα- | η λαγο- | δαιτᾱς.

4. The ELEGIAC PENTAMETER consists of two trimeters catalectic on one syllable (§ 248. 1). The first hemistich almost always ends in a long syllable. The verse-cæsure occurs after the second foot. This kind of verse is customarily subjoined to the heroic hexameter. E. g.

Βούλεο δ' εὐσεβέων ὀλίγοις σὺν χορήμασιν οἰκῆϊν,  
᾽Η πλου- | τειν, ᾱδι- | κως || χρηματα | πᾶσαμε- | ρος.

§ 251. 1. The DACTYLIC HEXAMETER *acatalectic* consists of six feet, the last of which is a dactyle. It is used by the tragedians in systems of tetrameters. E. g.

᾽Αλλ' ὦ | παντοι- | ας φιλο- | τητος ᾱ- | μειβομε- | ραι χαριν.

2. The DACTYLIC HEXAMETER (or *heroic hexameter*) *catalectic on two syllables*, consists of six feet, the last of which is a spondee or trochee. The *fifth* foot is commonly a dactyle

The predominant *verse-cæsure* is that in the middle of the *third foot*; either directly after the *arsis*, or in the middle of the thesis of a dactyle. E. g.

᾽Ανδρα μοι | ἐννεπε, | μουσα, || πο- | λυτροπον, | ὅς μαλα | πολλα  
Πλαγχθῃ, ἐ- | πει Τροι- | ης || ἱε- | ρον πτολι- | εθρον ἐ- | περσεν.

Sometimes the *verse-cæsure* occurs immediately after the *arsis* of the *fourth foot*. E. g.

᾽Αρνύμενος ἦν τε ψυχὴν, || καὶ νόστον ἐταίρων.

## ANAPESTIC VERSE.

§ 252. The fundamental foot of the anapestic verse is the anapest. The spondee, the dactyle, or the proceleusmatic, may stand for the anapest.

A dactyle very seldom precedes an anapest in the same dipody.

§ 253. The ANAPESTIC MONOMETER consists of two feet. E. g.

Γοόν ὀ- | ξυβοῶν.

§ 254. 1. The ANAPESTIC DIMETER *acatalectic* consists of four feet, the last of which is either an anapest, a spondee, or a trochee.

The legitimate verse-cæsure is in the second arsis. It is often made, however, in the short syllable immediately after the second arsis. E. g.

Τι σὺ πρὸς | μελαθροῖς ; || τι σὺ τη- | δε πολεῖς,  
Φοιβ' ; ἀδι- | κεις αὖ, || τῆμας | ἐνεργῶν  
Ἄφορι- | ζόμενος || καὶ κατὰ- | πανῶν.

Tabourgi, tabourgi, || thy larum afar  
Gives hope to the valiant || and promise of war.

2. The ANAPESTIC DIMETER *catalectic* consists of three feet and a syllable. It has no cæsure. E. g.

Πόλεμον | στίφος | παρεχόν- | τες.

NOTE. Anapestic dimeters consisting wholly of spondees are not uncommon. E. g.

Διλαία διλαίου γήρως,  
Δουλείας τῆς οὐ τλάτῃς.

• § 255. The ANAPESTIC TETRAMETER *catalectic* (called also *Aristophanean*) consists of seven feet and a syllable.

The verse-cæsure comes after the fourth foot; in some instances, after the short syllable immediately following the fourth foot. E. g.

Οὐπω | παρεβη | πρὸς το θε- | ατρον || λέξων, | ὥς δε- | ξιος ἐ- |  
στι.

Διαβαλ- | λόμενος | δ' ὑπο τῶν | ἐχθρῶν || ἐν Ἀθη- | ναιοῖς |  
ταχυβου- | λοις,

Ὡς κω- | μῶδει | τὴν πόλιν | ἡμῶν, || καὶ τον | δῆμον | καθυβρι- |  
ζει.

# GREEK INDEX.

In the following indexes, the figures designate the sections (§) and their divisions : N. stands for NOTE, and R. for REMARK.

## A.

- α, 1. 2. — changes of, 2. N. 3.  
— quantity of, 2: 17. N. 3:  
31. N. 1: 33. N. 2: 35.  
N. 1: 36. N. 5: 49. N. 3. —  
privative, 135. 4.  
-α pure, nouns in, 31. 3. — 2  
aor. act. in, 85. N. 2.  
-ᾶ, voc. sing. in, 31. 4. — nom.  
sing. masc. in, 31. N. 3.  
-ᾷ, gen. sing. in, 31. N. 3. —  
voc. sing. of the third declen-  
sion in, 38. N. 1.  
ἄγε or φέρε followed by the subj.,  
215. 2.  
ἀδελφός, with dat., 195. 1. —  
with gen., 195. N. 1.  
-ᾶδην, see -δην.  
-ᾶδης, patronymics in, 127. 1.  
αι contracted into η, 23. N. 1.  
-ᾶθω, -έθω, -ύθω, verbs in, 96.  
12.  
α. for ᾶ, 2. N. 3.  
-αι permits the accent to be  
on the antepenult, 20. N. 1.  
— elided, 25. N. 1.  
αἰναρέτης, voc. sing. of, 31. R. 1.  
-αἶνω, ἄνω, verbs in, 96. 7.  
-αῖος, adjectives in, 62. 3: 131.  
1: 138. N. 1.  
-αῖς, -αισα, aor. part. in, 90. N.  
-αῖσι, dat. plur. in, 31. N. 3.
- αἰτιάομαι with acc. and gen.,  
183. 1. — with two accusa-  
tives, 183. R. 1.  
-άκις, adverbs in, 120.  
ἀκούω with gen., 179. 1. — with  
acc., 179. N. 1. — with acc.  
and gen., 179. N. 2.  
-αλέος, adjectives in, 131. 3.  
ἄλλοδαπός, 73. 2.  
ἄλλοιος, with gen., 186. 2.  
ἄλλος, 73. 2. — neuter of, 33.  
N. 1. — with a plural verb,  
157. 4. — with gen., 186. 2.  
ἄλλότριος with gen., 186. 2. —  
with dat., 186. R.  
ἄλς, 36. N. 1.  
ἀλῶναι with gen., 183. R. 1.  
ἀλώπηξ, inflection of, 36. 2.  
ἄμφοτερος, 73. 2.  
ἄμφω, 73. 2. — agrees with a  
plural substantive, 137. N. 8.  
-ᾶν, gen. plur. in, 31. N. 3.  
-ᾶν, perf. act. 3d pers. plur. in,  
85. N. 1.  
ἀνάγκη, θέμις, ὥρα, followed by  
the inf., 221. N. 4.  
ἄναξ, 36. N. 1. — voc. sing. of,  
38. N. 4.  
ἀνήρ, inflection of, 40. 2. — ac-  
cent of, 40. N. 3. — sub-  
joined to certain nouns, 136.  
R.



- ἄνός*, national appellatives in, 127. 3.  
*ἀντίστροφος*, see *ἐναντίος*.  
*ἄξιος*, *ἀξίως*, with gen., 190. 2.  
 — with dat., 190. N. 3.  
*ἄξιόν* with acc. and gen., 190. N. 4.  
*ᾶο* and *ᾷω* changed into *εω*, 2. N. 3.  
*-ᾶο*, *-ᾶων*, gen. in, 31. N. 3.  
*ἀπολαύω* with gen., 178. 2. — with acc., 178. N. 1.  
*Ἀπόλλων*, acc. sing. of, 37. N. 2. — voc. sing. of, 38. N. 2.  
*ἀποστερέω*, with two accusatives, 165. 1. — with acc. and gen., 165. R.  
*-αρ*, accent of the contracted forms of some nouns in, 36. N. 3.  
*APHN*, inflection of, 40. 3.  
*-άριον*, diminutives in, 127. 2.  
*-ας*, neuters in, 42. — adjectives in, 53. 1, R. 1. — numerals in, 62. 1. — fem. patronymics in, 127. 1.  
*-ασκον*, *-ασκόμην*, see *-εσκον*, *-εσκόμην*.  
*ἄσπερ*, dat. plur. of, 40. N. 2.  
*ἄτε* with gen. absolute, 192. N. 2.  
*-αῖτης*, national appellatives in, 127. 3.  
*-αυς*, inflection of nouns in, 43. 2.  
*αὐτός*, inflection of, 65. 1. — Ionic forms of, 65. N. — neuter of, 33. N. 1. — comparison of, 57. N. 5. — how used, 144. — superfluous, 144. N. 1. — subjoined to the relative pronoun, 144. R. 1. — signifies *self*, *very*, 144. 2. — has the appearance of *ἐγώ*, *σύ*, *ἡμεῖς*, *ὑμεῖς*, 144. N. 2. — signifies *μόνος*, 144. N. 3. — used in cases of contrast, 144. R. 2. — denotes the principal person, 144. R. 3. — in connection with *ἑαυτοῦ*, 144. N. 4. — with ordinal numbers, 144. N. 5. — equivalent to the demonstrative pronoun, 144. N. 6. — with the article before it, 65. 2: 144. 3.  
*ἀφαιρέομαι*, with two accusatives, 165. 1. — with acc. and gen., 165. R.  
*ἀφῖν*, accent of the gen. plur. of, 31. N. 2.  
*-αχῆ*, see *-η*.  
*-αχού*, see *οὔ*.  
*ἄχρῖς* or *ἄχρι*, 15. 3. with gen., 194.  
*ᾶω*, see *ᾶο*.  

B.

*βαῦ*, 1. N. 3.  
*βῆ* with a part., 222. N. 2.  
*βλ*, a short vowel before, 17. 4. — augment of verbs beginning with, 76. N. 2.  
*βορέας*, contraction of, 32. N. 2.  
*βούλει* or *θέλεις* with subj., 215. 3, N. 2.  
*βοῦς*, nom. sing. of, 36. 2. — acc. sing. of, 37. N. 1. — inflection of, 43. 2.  

Γ.

*γάλα*, inflection of, 36. N. 2.  
*γαστήρ*, inflection of, 40. 1. — accent of, 30. N. 3.  
*γέλως*, compounds of, 55. N. 3.  
*γείω* with acc. and gen., 179. N. 3. — with two accusatives, *ibid*.  
*γῆ* omitted after the article, 140. N. 5.  
*γλ*, *γν*, a short vowel before, 17.

4. — augment of verbs beginning with, 76. N. 2.
- γμ, a short vowel before, 17. 4.
- γνώμη omitted after the article, 140. N. 5.
- γραῦς, nominative of, 36. 2. — inflection of, 43. 2.
- Δ.
- δάμαρ, inflection of, 36. N. 2.
- δε, -σε, -ζε, adverbs in, 121. 3. — -δε appended to what, 121. N. 2.
- δεῖ, subject of, 159. N. 1. — with gen. and acc., or with gen. and dat., 181. N. 1, 2. — δεῖν omitted in certain phrases, 220. N. 3.
- δεῖνα, 69. 2. — with the article, 140. N. 10.
- δεσπότης, accent of the voc. sing. of, 31. R. 2.
- δεύτερος, 61. — with gen., 186. 2.
- Δημήτηρ, inflection of, 40. 1. — accent of, 40. N. 3.
- δην, -άδην, adverbs in, 119. 2.
- διαφέρω, διαφερόντως, with gen., 186. N. 3.
- διάφορος with gen., 186. 2. — with dat., 186. R.
- διγανμα, 1. N. 3.
- δμ, δν, a short vowel before, 17. 4.
- δόν, -ηδόν, adverbs in, 119. 3.
- δοῦρε and ὄσσε take plural adjectives, 137. N. 7.
- δύο, 60. 1. — agrees with a plural substantive, 137. N. 8.
- δυσ-, see εὔ.
- Ε.
- ε, why called ψιλόν, 1. N. 1. — changes of, 2. N. 3.
- εα, acc. sing. in, 46. N. 3. — pluperf. act. in, 85. N. 4.
- έειν, 2 aor. act. infin. in, 89. N. 3.
- έθω, see -άθω.
- ει for ε, 2. N. 3. — augment of verbs beginning with, 80. N. 4.
- ει, see -ι.
- εια, aor. act. opt. in, 87. N. 3.
- εἰμί, am, omitted, 157. N. 10. — with gen., 175. — with dat., 196. 3, N. 2. — infin. of, 221, N. 3.
- εἶναι apparently superfluous, 221. N. 3.
- ειρός, adjectives in, 131. 2.
- εις, adjectives in, 53. 2. — dat. plur. of adjectives in, 53. R. 2. — participles in, 53. 3.
- εἰς, 60. 1. — omitted before the gen., 175. N. 3. — with dat., 195. N. 4.
- ἐκ in composition, 5. N. 1 : 7. N. : 9. N. — before a consonant, 15. 4.
- ἐκαστος, 73. 2. — with the article, 140. N. 7. — with a plural verb, 157. 4.
- ἐκάτερος, 73. 2.
- ἐκεῖνος, inflection of, 70. — dialects of, 70. N. 1. — neuter of, 33. N. 1. — how used, 149. 2. — corresponds to the English *he*, 149. N. 2.
- ἐμοῦ, ἐμοί, ἐμέ, more emphatic than μοῦ, μοί, μέ, 143. N. 4. — after prepositions, *ibid.*
- εν, infin. in, 89. N. 2.
- ἐν before ρ, σ, ζ, 12. N. 3.
- ἐναντίος and ἀντίστροφος with gen., 186. N. 2.
- ἐνοχος with gen., 183. N. 3.
- ἐξ becomes ἐκ, when, 15. 4.
- εο contracted into εν, 23. N. 1.

- ἑορτάζω, augment of, 80. R. 2.  
 -εος, adjectives in, 49. 3: 131. 2.  
 ἐπίσημα, 1 N. 3.  
 -ερός, adjectives in, 131. 3.  
 -ες, neuters in, 42. — 2d pers. sing. in, 85. N. 3.  
 -εσκον, -εσκόμην, -ασκον, -ασκόμην, see -σσκον, -σκόμην.  
 -εσι or -εσσι, dat. plur. in, 35. N. 3.  
 ἔτερος, 73. 2. — with gen., 186. 2.  
 ἐτησται, accent of the gen. plur. of, 31. N. 2.  
 εὖ and δυσ-, augment of verbs beginning with, 82. 3.  
 εὖ and κακῶς with certain verbs, 165. N. 2.  
 -εὗς inflection of nouns in, 44. — acc. sing. of nouns in, 44. N. 1. — nom. plur. of nouns in, 44. N. 3. — Ionic inflection of nouns in, 44. N. 4. — appellatives in, 127. 3, 6.  
 ἐφ' ᾧ, ἐφ' ᾧτε, with infin., 220. 1.  
 ἔχω with gen., 188. N. 1. — with part., 222. N. 2.  
 -εω, ἔων, gen. in, 31. N. 3.  
 -έω, contraction of dissyllabic verbs in, 116. N. 1, R.  
     Z.  
 ζ, power of, 5. 2, N. 2. — at the beginning of a word does not always make position, 17. N. 2.  
 -ζε, see -δε.  
 -ζω, verbs in, 96. 4, N. 5, 6, 7.  
     H.  
 η, original power of, 1. N. 1. — changes of, 2. N. 3.  
 -η or -αῃ, adverbs in, 121. 4. — becomes -η, 121. N. 4.  
 ἦ, than, 228. 1. — after comparatives, 186. N. 5, 6. — between two comparatives, 228. N. 2.  
 η for αι, 3. N. 3.  
 -ηδόν, see -δόν.  
 -ῆ δ' ὅς, 152.  
 -ήεις, adjectives in, 131. 5. — contraction of adjectives in, 53. N. 1.  
 ηῖ for ει, 3. N. 3.  
 ἦκω with gen., 188. N. — present of, 209. N. 2.  
 ἥλικος, 73. 1. — attracted by the antecedent, 151. R. 5.  
 -ηλός, adjectives in, 131. 3.  
 ἡμεδαπός, 73. 2.  
 ἡμιόλιος with gen., 186. 2.  
 -ην, adjectives in, 53. 4. — infin. in, 89. N. 2. — optat. in, 87. N. 2.  
 -ηνός, national appellatives in, 127. 3.  
 -ηρ, syncopated nouns in, 40. 1, 2.  
 -ης gen. εος, inflection of nouns in, 42. — acc. sing. of proper names in, 46. N. 1. — adjectives in, 52. 1.  
 -ῆς, nom. plur. in, 44. N. 3.  
 -ης or -ησι, dat. plur. in, 31. N. 3.  
 -ήτης, national appellatives in, 127. 3.  
 -ηφι, gen. and dat. in, 31. N. 3.  
 -ηώς, perf. act. part. in, 99. N.  
     Θ.  
 θατέρον, 14. N. 1.  
 θέλεις, see βούλει.  
 θέμις, see ἀνάγκη.  
 -θεν, adverbs in, 121. 2.  
 -θι, 2d pers. sing. imperat. in, 88. N. 1. — becomes τι, 14. N. 4.  
 -θι, -σι, adverbs in, 121. 1.  
 θιγγάνω with gen., 179. 1. — with acc., 179. N. 1.

δοιμάτιον, 14. N. 1.

θυγάτηρ, inflection of, 40. 1. —  
accent of, 40. N. 3.

## I.

-ι, inflection of neuters in, 43.

-ι annexed to the demonstra-  
tive pronouns, 70. N. 2. —  
annexed to the demonstrative  
pronominal adjectives, 73.  
N. 2. — annexed to demon-  
strative adverbs, 123. N. 2, 3.

-ι, -ει, adverbs in, 119. 4.

-ια, nouns in, 128. 1.

-ιάδης, see -ίδης.

-ίδης, -ιάδης, patronymics in,  
127. 1.

-ιδιον, diminutives in, 127. 2.

ἴδιος, 73. 2. — with gen., 174.  
N.

-ίεις, adjectives in, 131. 5.

ἱερός with gen., 174. N.

-ικός, adjectives in, 131. 2.

-ιμι, verbs in, 117. N. 14.

-ιμος, adjectives in, 131. 4.

-ιρδην, adverbs in, 119. 6.

-ιρην, -ιώρην, patronymics in,  
127. 1.

-ιρος, adjectives in, 131. 2. —  
national appellatives in, 127.

## 3.

-ιον, diminutives in, 127. 2.

-ιος, adjectives in, 131. 1. —  
national appellatives in, 127.  
3.

-ις gen. ιος, εως, inflections of  
nouns in, 43. 1, 3.

-ις, gen. ιδος or ιος, 46. N. 2.

-ις, adjectives in, 52. 2. — pa-  
tronymics in, 127. 1. — di-  
minutives in, 127. 2. — na-  
tional appellatives in, 127. 3.

-ισκος, -ισκη, diminutives in,  
127. 2.

-ισκω, verbs in, 96. 8.

ἴσος with dat., 195. 1. — with

gen., 195. N. 1. — refers to  
the limiting noun, 195. N. 2.

-ιστος, see -ιων.

-ίτης, -ιώτης, nouns in, 127, 3,  
5.

-ιῶ, fut. in, 102. N. 1.

-ιων, -ιστος, comparison by, 58.

-ιων, patronymics in, 127. 1.

-ιώρην, see -ιρην.

-ιώτης, see -ίτης.

## K.

καὶ ὅς, 152.

κακῶς, see εἵ.

κατά, changes of, in composi-  
tion, 10. N. 2.

κατηγορέω with gen. and acc.,  
183. 2. — with two geni-  
tives, 183. N. 1. — with  
part., 222. 2.

κέρας, inflection of, 42. N. 3. —  
compounds of, 55. N. 3.

-κλής, contraction of nouns in,  
42. N. 1.

κληρονομέω with gen., 178. 2. —  
with acc. of the thing, 178.  
N. 1. — with acc. of the  
person, *ibid.*

κοινός with gen., 174. N. —  
with dat., 195. N. 1.

κόπνα, 1. N. 3.

κρέας, τέρας, inflection of, 42.  
N. 3.

κυκλών, acc. sing. of, 37. N. 2.

κύων, inflection of, 40. 3.

## Λ.

λαγχάνω with gen., 178. 2. —  
with acc., 178. N. 1.

λήθω, ληθάνω, with acc. and  
gen., 182. N. 2.

-λλω, verbs in, 96. 6.

## Μ.

-μα, nouns in, 129. 4.

μά, νή, with acc., 171. — differ-  
ence between, 171. N. 1. —

υά omitted, 171. N. 2. — the



- name of the god omitted after, 171. N. 3.
- μέλας and τάλας, inflection of, 53. R. 1. — comparison of, 57. 3.
- μέλει with gen. and dat., 182. N. 3.
- μέλι, inflection of, 36. N. 2.
- μέλλω with infin., 219. N. 1.
- μεναι, -μεν, infin. in, 89. N. 1.
- μεταλαγχάνω with gen., 178. 2. — with acc., 178. N. 1.
- μέτεστι and προσήκει with gen., 178. N. 2.
- μετέχω with gen., 178. 2. — with acc., 178. N. 1.
- μέχρις or μέχρι, 15. 3. — with gen., 194.
- μη, nouns in, 129. 5.
- μή, 224. 3, 4, 5, 6. — after negative expressions, 225. 3.
- μηδεῖς, plural of, 60. N. 1.
- μήτηρ, inflection of, 40. 1. — accent of, 40. N. 3. — compounds of, 55. N. 2.
- μι, 1st pers. ind. act. in, 84. 1, N. 1. — subj. in, 86. N. 2. — verbs in, 117.
- μιμνήσκω, with acc. and gen., 182. N. 2. — with two accusatives, *ibid.*
- μν, augment of verbs beginning with, 76. N. 2.
- μός, nouns in, 129. 3.
- μοῦ, μοί, μέ, see ἐμοῦ, ἐμοί, ἐμέ.
- μων, adjectives in, 132. 5.
- IV.
- ν before a labial, 12. 1. — before a palatal, 12. 2. — before a liquid, 12. 3. — before σ or ζ, 12. 4, 5, N. 2, 4. — in the preposition ἐν. — movable, 15. 1, 2.
- ναῦς, nom. sing. of, 36. 2. — inflection of, 43. 2.
- νή, see μά.
- νικάω with acc., 164. N. 2. — with acc. and gen., 184. 2.
- νύω, see -νύω.
- νύξ, inflection of, 36. N. 1.
- νύω, verbs in, 96. 9.
- Ξ.
- ξ, adverbs in, 119. 5.
- O.
- ο, why called μικρόν, 1. N. 1.
- ο, neuters in, 33. N. 1.
- ὀ for ὄς, 19. R. 3.
- ὀδε, inflection of, 70. — dialects of, 70. N. 1. — how used, 149. 1. — as an adverb, 149. N. 1.
- ὁ δέ, see ὁ μὲν.
- ὁδός omitted after the article, 140. N. 5.
- όεις, adjectives in, 131. 5.
- οι for ὁ, 2. N. 3. — for ον, 3. N. 3.
- οι permits the accent to be on the antepenult, 20. N. 1.
- οῖ, adverbs in, 121. 1.
- οἶα with gen. absolute, 192. N. 2.
- όλην, opt. in, 87. N. 2.
- οιν, gen. and dat. dual in, 33. N. 4 : 35. N. 3.
- οἴκαδε, φύγαδε, 121. N. 3.
- οἰκείος with gen., 174. N.
- οἴκοι, accent of, 121. N. 1 : 20. N. 1.
- οιο, gen. in, 33. N. 4.
- οιος, adjectives in, 131. 1.
- οἶος, 73. 1. — attracted by its antecedent, 151. R. 3, 4. — with infin., 219. N. 2.
- οῖς, inflection of, 43. 2.
- οἷσθ' ὁ δρᾶσον, 218. N. 3.
- οισι, dat. plur. in, 33. N. 4.

οἶχομαι with part., 222. N. 2.

ὅλος with the article, 140. N. 7.

ὁ μὲν ..... ὁ δέ, 142. 1. — the proper name subjoined to ὁ μὲν, 142. N. 2. — are not always opposed to each other, 142. N. 3. — ὁ δέ refers to something different from that to which ὁ μὲν refers, 142. N. 4.

ὁμοιος with dat., 195. 1. — with gen., 195. N. 1. — refers to the limiting noun, 195. N. 2.

ἰοῦ, compounds of, with gen., 195. N. 1.

-οος, inflection of nouns in, 34 : 49. 3. — accent of the contracted gen. and dat. of polysyllabic nouns in, 34. N. 2. — comparison of adjectives in, 57. R. 2.

-ος, acc. pl. in, 33. N. 4.

-ος, inflection of neuters in, 42. — adjectives in, 49. — abstract nouns in, 128. N. 4.

ὅς μὲν ..... ὅς δέ, 152.

ὅσον, ὅσῳ, with inf., 220. 1.

ὅσας, see δοῦρε.

ὅστις, inflection of, 71. 2. — has the force of the interrogative pronoun, 153. N.

ὅσῳ, see ὅσον.

οὐ for ο, 2. N. 3.

-ου, or -αχοῦ, adverbs in, 121. 1.

οὐ, οὐκ, οὐχ, 15. 4. — how used, 224. 1.

οὐ, augment of verbs beginning with, 80. N. 4.

οὐδέις, nom. plur. of, 60. N. 1.

οὐδέις ὅστις οὐ, 225. N.

-οῦς, participles in, 53. 5.

οὔτως, inflection of, 70. — Ionic forms of, 70. N. 1. — how used, 149. 1.

οὔτως, οὔτω, 15. 3.

-οφι, gen. and dat. in, 33. N. 4.

Π.

πάλιν in composition, 12. N. 4.

παντοδαπός, 73. 2.

πᾶς with the article, 140. 5. — without the article, 140. N. 6.

πατήρ, inflection of, 40. 1. — accent of, 40. N. 3. — compounds of, 55. N. 2.

-πλόος, -πλάσιος, numeral adjectives in, 62. 3. — with gen., 186. 2.

ποιός, 73. 1. — with the article, 140. N. 9. — with infin., 219. N. 2.

πῶις, Epic inflection of, 43. N. 4. — compounds of, 55. N. 1.

ΠΟΣ, derivatives of, 73. 1 : 123.

Ποσειδῶν, acc. sing. of, 37. N. 2. — voc. sing. of, 38. N. 2.

ποῦς, nom. sing. of, 36. 2.

πρῶγμα, omitted after the article, 140. N. 5. — omitted before the relative, 150. 5. — omitted before a verb, 157. N. 8. — omitted in the predicate, 160. N. 2.

πρὶν with subj., 214. 1. — with opt., 216. 1. — with infin., 220. 2.

προσίζει, see μέτεστι.

-πτω, verbs in, 96. 2.

P.

ρ at the beginning of a word, 4. 2. — doubled, 4. 3 : 13. — augment of verbs beginning with, 79.

-ρα, gen. sing. of feminines in, 31. 3.

ρῶ for ρσ, 6. N.

-ῥῶ, verbs in, 96. 6.

ῥυπόω, reduplication of, 79. N. 2.

## Σ

ς final, 1. N. 4. — movable, 15. 3.

-ς, imperat. in, 117. N. 11.

σ between two consonants, 11.

σδ for ζ, 6. N.

σάν or σαμπῖ, 1. N. 3.

-σε, see -δε.

-σθα, 2d pers. sing. act. in, 84. N. 6 : 86. N. 2 : 87. N. 5.

-σι, 2d pers. sing. in, 84. N. 6.

— 3d pers. sing. in, 84. N. 1 : 86. N. 2.

-σι, adverbs in, see -θι.

-σις, -σία, nouns in, 129. 3.

σx does not always make position, 17. N. 2.

-σκον, -σκόμην, imperf. and aor. in, 85. N. 5.

-σχω, verbs in, 96. 8, 14.

σσ changed into ττ, see ττ.

-σσα, feminines in, 127. 7.

-σσω, -τιω, verbs in, 96. 3, N. 7.

-σσων, -τιων, comparatives in, 58. N. 1.

ς for σι, 1. R.

συγγιγνώσκω, see σύνοιδα.

-σύνη, nouns in, 128. N. 3.

σύνοιδα and συγγιγνώσκω with part., 222. N. 1.

-σφι, gen. and dat. in, 35. N. 3.

σωτήρ, voc. sing. of, 38. N. 2. — accent of the voc. sing. of, 38. N. 3.

## Τ

ται for αἰ, 63. N. 1.

τάλας, see μέλας.

τέθριππον, 14. N. 1.

-τρια, -τρια, -τρίς, feminines in, 129. 2.

-τέος, verbal adjectives in, 132. 2. — neuter of verbal adjectives in, 162. 2, N. 1, 2 :

200. N. 2. — with dat., 200. 2.

τέρας, see κρέας.

-τερος, -τατος, comparison by, 57.

τηλικούτος, 73. 1. — inflection of, 73. N. 1.

-τηρ, -της, -τωρ, verbal nouns in, 129. 2.

-της, voc. sing. of nouns in, 31. 4. — abstract nouns in, 128. N. 2.

τις, inflection of, 68. — dialects of, 68. N. — with the article, 140. N. 9. — how used, 147. — does not always stand at the beginning of a proposition, 147. N. 1. — for ποῖος, 147. N. 2.

τις, inflection of, 69. 1. — dialects of, 69. N. 1. — how used, 148. — for ἐκαστος, 148. N. 1. — refers to the speaker, or to the person addressed, 148. N. 2. — with adjectives of quality or quantity, 148. N. 3. — denotes importance, 148. N. 4. — doubled, 148. N. 4.

τοί for οἱ, 63. N. 1.

τοιόσδε, 73. 1. — with inf. 219. N. 2.

τοιούτος, 73. 1. — inflection of, 73. N. 1. — with the article, 140. N. 8.

-τός, verbal adjectives in, 132. 1. — with dat., 200. 2.

ΤΟΣ, 63. N. 2. — derivatives of, 73. 1 : 123.

τοσοῦτος, 73. 1. — inflection of, 73. N. 1.

-τρια, -τρίς, see -τρια.

ττ for σσ, 6. N.

τυγχάνω, with gen., 178. 2. — with acc., 178. N. 1.

-τωρ, see -τηρ.

## Υ

υ, why called ψιλόν, 1. N. 1. —

- breathing of, 4. N. 1. — quantity of, 17. N. 3: 36. N. 5.
- v, contracts in, 43. 3.
- ύδριον, diminutives in, 127. 2.
- ύθω, see -άθω.
- υι, improper diphthong, 3. 1, N. 1.
- υιός, omitted after the article, 140. N. 5.
- ύλλιον, -ύλλος, diminutives in, 127. 2.
- ύμεδαπός, 73. 2.
- υμι, subj. of verbs in, 117. 4. N. 4. — optat. of verbs in, 117. 5, 6, N. 7. — 2 aor. of verbs in, 117. N. 16.
- υπεύθυνος, with gen., 183. N. 3.
- υς, contracts in, 43. 1, 3. — adjectives in, 51. — participles in, 53. 6.
- ύφισον, diminutives in, 127. 2.
- Φ. *φ*
- φέρει, see ἄγε.
- φεύγωι with gen., 183. R. 1.
- φι, gen. and dat. in, 31. N. 3: 33. N. 4: 35. N. 3.
- φρήν, compounds of, 55. N. 2.
- φροῦδος, 14. N. 1.
- φύγαδε, see οἴκαδε.
- X.
- χοῦς, nom. sing. of, 36. 2.
- χράομαι with dat., 198. N. 1.
- χρή, with gen. and acc. 181. N. 1. — subject of, 159. 2.
- χρήσις, accent of the gen. plur. of, 31. N. 2.
- χώρα omitted after the article, 140. N. 5.
- Ψ. *ψ*
- ψαύω with gen., 179. 1. — with acc., 179. N. 1.
- Ω. *ω*
- ω, why called μέγα, 1. N. 1. — changes of, 2. N. 3. — for ου, 3. N. 3.
- ω, acc. sing. in, 33. R. 1. — gen. sing. in, 33. N. 4. — inflection of nouns in, 42. — dual and plural of nouns in, 42. N. 4. — Ionic acc. sing. of nouns in, 42. N. 6. — accent of the contracted acc. sing. of nouns in, 42. N. 7.
- ώδης, adjectives in, 131. 6.
- ώην, opt. act. in, 117. N. 6.
- ωλός, adjectives in, 131. 3.
- ων, gen. and dat. dual in, 43. N. 3.
- ών, -ωνιά, nouns in, 127. 4.
- ων, adjectives in, 53. 7, 8. — inflection of comparatives in, 58. 2.
- ωνητός with gen., 190. 2.
- ωνιά, see -ών.
- ωσι, gen. in, 33. N. 4.
- ώρα, see ἀνάγκη.
- ως, acc. pl. in, 33. N. 4. — fem. in, 42. — gen. sing. in, 43. 3: 44. — adjectives in, 50. — participles in, 53. 9. — adverbs in, 119. 1.
- ώς with dat., 197. N. 1. — with gen. absolute, 192. N. 2. — with acc., 192. R. 2. — with inf., 220. 1.
- ώς for τώς, 19. R. 3: 123. N. 1: 152. N. 2.
- ώσπερ with gen. absolute, 192. N. 2. — with acc., 192. R. 2.
- ώστε with gen. absolute, 192. N. 2. — with acc., 192. R. 2. — with indic., 213. 3. — with inf., 220. 1.
- ων, diphthong, 3. 1, N. 1. — for αν, 3. N. 3.



# ENGLISH INDEX.

## A.

Abstract Nouns, 128: 129. 1, N. 1, 2. — for concrete, 136. N. 4. — acc. of, after kindred verbs, 164.

Acatalectic Verse, 234. 2.

Accent, 19–22. — kinds of, 19. 1. — place of, 19. 1, 2, 3, 4, R. 1. — words without, 19. N. 1, R. 2. 3. — grave, 19. N. 2. — place of, in diphthongs, 19. 5. — on the antepenult, 20. 1, 2, N. 1, 2, 3. — on the penult, 20. 3. — acute becomes grave, 20. 4. — circumflex, 21. — circumflex on the penult, 21. 2. — of contracted syllables, 23. N. 3. — of words whose last syllable has been elided, 25. N. 3. — of the first declension, 31. N. 2. — of the second declension, 33. N. 3: 34. N. 2. — of the third declension, 35. N. 2: 38. N. 3: 42. N. 7: 43. N. 5. — of verbs, 93. — of verbs in *μ*, 117. N. 18.

Accusative, 30. 4. — singl of the third declension, 37. — how used, 163. — 172. — denotes the subject of the infinitive, 158. — after transitive verbs, 163. — denoting the abstract of a transitive verb, 164. — after verbs signifying *to look*, &c. 164. N. 1. — after verbs signifying *to conquer*, 164. N. 2. — two

accusatives after verbs signifying *to ask*, &c. 165. 1, N. 1. — *to do*, *to say*, 165. N. 2. — *to divide*, 165. 2. — *to name*, &c. 166. — synecdochical, 167. — in parenthetical phrases, 167. N. 2. — subjoined to a clause, 167. N. 4. — denotes duration of time, 168. 1, N. 1. — of time when, 168. 2. — for the gen. absolute, 168. N. 2. — denotes extent of space, 169. — of place whither, 170. — after *μᾶ, ῥή*, 171. — omitted after *μᾶ, ῥή*, 171. N. 3. — with prepositions, 72. — after adjectives, 185. N. 1.

Active Voice, 74. 1. — formation of the tenses of, 94–105. — how used, 205. — as passive, 205. N. 2, 3, R.

Acute Accent, 19. 1, 2. — on the antepenult, 20. 2, 3, N. 1, 2, 3. — becomes grave, 20. 4.

Adjective, 30. 1. — inflection of, 48–59. — of three endings, 48. 1. — of two endings, 48. 2. — of one ending, 48. 3: 54. — in *ος*, 49. — in *ως* gen. *ω*, 50. — in *ις* gen. *εος*, 51. — in *ης, ις*, 52. — in *ᾱς, εις, ους, υς, ων, ως* gen. *όρος*, 53. — compound, 55. — anomalous and defective, 56. — comparison of, 57–59. — derivation of, 130–133. — derived from other adjectives, 130. —

- from subst., 131. — from verbs, 132. — from adverbs, 133. — agreement of, 137. — mas. adj. with fem. subst., 137. N. 1. — referring to two or more substantives, 137. 2. N. 5. — agrees with one of the substantives to which it refers, 137. N. 4. — referring to a collective noun, 137. 3. — plural agrees with a dual subst., and *vice versâ*, 137. N. 6. — used substantively, 138. 1. — neuter, 138. 2. — used adverbially, 138. N. 1.
- Admiration, Mark of, 27. N. 2.
- Adverb, 29. 2. — of manner, 119. — of quantity, 120. — of place, 121. — of time, 122. — derived from *ΠΟΣ*, 123. — comparison of, 125. — anomalous comparison of, 125. N. 3. — with the article, 141. 1, 2, N. 1. — with gen., 177: 181: 186: 188. 2, N. 1. — with dat., 195. 1. — limits what, 223. — negative, 224: 225.
- Alphabet, 1. 1. — division of the letters of, 1. 2.
- Alpha Privative, 135. 4.
- Anapestic Verse, 252 - 255.
- Anastrophe, 226. N. 1.
- Antecedent, 150. 1.
- Antepenult, 16. 3.
- Aorist, 74. 3. — augment of, 78. — reduplication of, 78. N. 2. — 1st pers. sing. of 1 aor. act., 84. N. 2. — in *σπον, σκόμην*, 85. N. 5. — inflection of aor. pass., 92. — 2 aor. mid. syncopated, 92. N. 4. — formation of, 104: 105: 109: 110: 115. — 2 aor. act. of verbs in *μι*, 117. 12. — how used, 212. — for the perfect or pluperfect, 212. N. 1. — for the present, 212. N. 2, 4. — for the future, 212. N. 3.
- Aphæresis, 26. 3.
- Apodosis, 213. R.
- Apostrophe, 27.
- Arsis, 233. 2.
- Article, 29. 1. — inflection of, 63. — quantity, accent, and dialects of, 63. N. 1. — old form of, 63. N. 2. — how used, 139 - 142. — with proper names, 139. 3. — accompanies the leading character of a story, 139. N. 1. — with the second accusative after verbs signifying *to call*, 139. N. 2. — separated from its noun, 140. 1, N. 1, R. 2. — two or three articles standing together, 140. R. 1. — repeated, 140. 2. — with the part., 140. 3, N. 3. — adjective standing before or after the substantive and its article, 140. N. 4. — alone, 140. 5. — without a noun, 140. N. 5. — with pronouns, 140. 5. — with *ὁλος* and *ἐκαστος*, 140. N. 7. — with *τοιούτος*, 140, N. 8. — with *ίς* and *πόιος*, 140. N. 9. — with *δεῖνâ*, 140. N. 10. — before adverbs, 141. 1, 2, N. 1. — before a proposition, 141. 3. — before any word, 141. 4, N. 2, 8. — as demonstrative, 142. 1. — before *ὅς, ὅσος, οἷος*, 142. N. 1. — as relative, 142. 2. — neuter with gen., 176.
- Atona, 19. N. 1.
- Attraction with the Relative, 151.

- Augment**, 75. — kinds of, 75.  
 2. — syllabic, 75. 2: 76-79.  
 — of the perf., 76. — of the pluperf., 77. — of the imperf. and aor., 78. — of verbs beginning with *q*, 79. — temporal, 80: 81. — of compound verbs, 82. — omitted, 78. N. 3: 80. N. 4, 5.  
     **B.**  
**Barytone**, 19. 4.  
**Breathings**, 4. — of *v*, 4. N. 1. — of *q*, 4. 2, 3. — place of, 4. 4. — power of, 4. 5, N. 2. — rough changed into smooth, 14. N. 5.  
     **C.**  
**Cæsura**, 235.  
**Cases**, 30. 4. — how used, 162-204.  
**Catalectic verse**, 234. 2.  
**Causative**, see **Verbs**.  
**Circumflex**, 19. 1, 3: 21. — on the penult, 21. 2.  
**Collective Nouns**, 137. 3: 157. 4.  
**Colon**, 27.  
**Comma**, 27.  
**Comparison by** *τερος, τωτος*, 57. — of substantives, 57. N. 4. — of pronouns, 57. N. 5. — by *λων, ιωτος*, 58. — anomalous and defective, 59. — of adverbs, 125.  
**Composition of Words**, 135.  
**Concrete**, see **Abstract**.  
**Conjunction**, 29. 2. — how used, 228.  
**Connecting Vowel**, 85. 1.  
**Consonants**, 1. 2. — division of, 5: 6. — final, 5. N. 3. — euphonic changes of, 7-14. — movable, 15.  
**Contraction**, 23. — accent in, 23. N. 3.  
**Copula**, 160. 1.  
**Coronis**, 27.  
**Crisis**, 24. — left to pronunciation, 24. N. 2.  
     **D.**  
**Dactylic Verse**, 246-251.  
**Dative**, 30. 4. — plural of the third declension, 39. — how used, 195-203. — after words implying *resemblance*, &c. 195. — after adjectives, 196. 1. — after verbs, 196. 2. — after impersonal verbs, *ibid.* — after verbs signifying *to be*, 196. 3, N. 2. — with interjections, 196. 5. — denotes *with regard to*, 197. 1. — preceded by *ως*, 197. N. 1. — apparently superfluous, 197. N. 2. — limits words, 197. 2. — with comparatives, 197. N. 3. — with substantives, 197. N. 4. — of *cause*, &c. 198. — with *χράσμαι*, 198. N. 1. — of accompaniment, 199. — of *αὐτός*, 199. N. 1. — denotes the subject, 200: 206. 2. — with verbal adjectives in *τος* and *τερος*, 200. 2. — of time, 201. — for the gen. absolute, 201. N. 2. — of place, 202. — with prepositions, 203.  
**Declensions**, 30. 3.  
**Defective**, see **Noun**, **Adjective**, **Comparison**.  
**Demonstrative Pronoun**, 70. — dialects of, 70. N. 1. — with *ι*, 70. N. 2. — pronominal adjectives, 73. 1. — how used, 149. — as adverb, 149. N. 1. — subjoined to a noun in the same proposition, 149. N. 3. — subjoined to a relative, 149. N. 4.



Deponent Verbs, 203. — perf. and pluperf. of, 208. N. 2. — aor. pass. of, 208. N. 3.

Derivation of Words, 126–134.

Desideratives, 134. N. 2.

Diæresis, 27. N. 1.

Digamma, 1. N. 3.

Diminutives, 127. 2.

Diphthongs, 3. — improper, 3. N. 2. — commutation of, 3. N. 3. — improper, in capitals, 4. 4.

Dipody, 234. 3.

Dissyllables, 16. 2.

Dual, 29. 3 : 30. N. 2 : 137. N. 1, 5, 6, 7, 8 : 150. N. 1 : 157. N. 1, 4, R. 1.

E.

Elision, 25. — before a consonant, 25. N. 2.

Enclitics, 22. — retain their accent, 22. 4, N. 1. — succeeding each other, 22. N. 2.

Euphonic Changes, see Consonants.

F.

Feet, 233. 1.

Final, see Consonants, Syllable.

First Declension, endings of, 31. 1. — gender of, 31. 2. — voc. sing. of, 31. 4. — quantity of, 31. N. 1. — accent of, 31. N. 2. — dialects of, 31. N. 3. — contracts of, 32.

Future, 74. 3. — augment of the third, 75. 1. — formation of, 102 : 103 : 111 : 112 : 114. — how used, 209. 4, N. 10 : 211. — periphrastic, 209. N. 1.

G.

Gender, 30. 2. — how distinguished in grammar, *ibid.* — masc. for fem., 137. N. 1.

— implied, 137. N. 2, 3 : 150. N. 2.

Genitive, 30. 4. — of the third declension, 36. 1. — how used, 173–194. — adnominal, 173. — relations denoted by the adnominal, 173. N. 1. — subjective and objective, 173. N. 2. — two adnominal genitives, 173. N. 3. — subjoined to possessive words, 174. — with *ἰδιος*, &c. 178. N. — with verbs signifying *to be*, &c. 175. — after the neuter article, 176. — denoting a whole, 177. — after a participle with the article, 177. N. 1. — after *δαιμόνιος*, &c. 177. N. 3. — after neuter adjectives, 177. 2, N. 4. — of the reflexive pronoun, 177. N. 5. — after verbs referring to a part, 178. 1. — after verbs signifying *to partake*, &c. 178. 2. — *to take hold of*, &c. 179. — *to let go*, &c. 180. — after words denoting *fulness*, &c. 181. — after verbs signifying *to remember*, &c. 182. — *to accuse*, &c. 183. — *to begin* &c. 184. — after verbal adjectives, 185. — after comparatives, 186. — denoting *on account of*, 187. 1. — after exclamations, 187. 2. — after verbs signifying *to entreat*, 187. 3. — denoting the subject, 187. 4. — of instrument, 187. 5. — denoting *in respect of*, 188. — after adverbs, 188. 2. — after verbs signifying *to take aim at*, &c. 188. 3. — of mate-



- rial, 189. — of price, 190. — of time, 191. — absolute, 192. — of place, 193. — with prepositions, 194.
- Grave Accent, 19. 1, N. 2. — for the acute, 20. 4.
- H.
- Historical, see Secondary Tenses.
- I.
- Iambic Verse, 241–245.
- Imperative, 74. 2. — terminations and connecting vowels, 88. — how used, 218. — in prohibitions, 218. 2. — second person of, for the third, 218. N. 2. — in connection with the relative, 218. N. 3. — perf. of, 209. N. 7, 8.
- Imperfect, 74. 3. — augment of, 78. — in *ορον, ορόμεν*, 85. N. 5. — formation of, 97: 106. 2: 113. — how used, 210. — denotes an attempt, 210. N. 1. — denotes a customary action, 210. N. 2. — for aor., 210. N. 3. — for pres., 210. N. 4.
- Impersonal Verbs, 159. N. 1, 2. — with dat., 192. 2.
- Indefinite, Pronoun, 69. — pronominal adjectives, 73. 1. — adverbs, 123. — how used, 148.
- Indicative, 74. 2. — terminations and connecting vowels of, 84: 85. — of verbs in *μ*, 117. 2, 3. — how used, 213. — in independent propositions, 213. 1. — after interrogative and relative words, 213. 2. — after particles, 213. 3, N. 4, 5, 6. — in conditional propositions, 213. 4, 5. — with *ἄν*, 213. N. 3.
- Infinitive, 74. 2. — terminations and connecting vowels of, 89. — of verbs in *μ*, 117. 8, 9. — subject of, 158. — after verbs, participles, and adjectives, 119. 1. — denotes a cause, 119. 2. — for the indic., 119. N. 4. — omitted, 119. N. 5. — for the imperat., 119. N. 6, 7. — for the subj., 119. N. 8. — expresses a wish, 119. N. 9. — with *ὥστε*, &c. 220. 1. — with *ποῦν*, &c. 220. 1. — in parenthetical phrases, 220. N. 1, 2, 3. — with *ἄν*, 220. 3. — as a neuter substantive, 221. — for the gen. of cause, 221. N. 1. — in exclamations of surprise, 221. N. 2. — superfluous, 221. N. 3. — after *ἀνάγκη*, &c. 221. N. 4.
- Inflection of words, 29–135.
- Interjection, 29. 2. — how used, 229.
- Interrogation, 27.
- Interrogative, Pronoun, 68. — dialects of, 68. N. — pronominal adjectives, 73. 1. — adverbs, 123. — how used, 147.
- Intransitive, see Verbs.
- Iota Subscript, 3. 1.
- Irregular Construction, 230.
- K.
- Koppa, 1. N. 3.
- L.
- Labials, 6. — before linguals, 7. — before *μ* and *σ*, 8.
- Leading, see Primary Tenses.
- Letters and Syllables, 1–28.
- Linguals, 6. — before *μ*, *σ*, and before palatals and other linguals, 10.
- Liquids, 5. 1.

M.

- Metathesis, 26. 2.  
Middle Mutes, 5. 3.  
Middle Voice, 74. 1. — tenses of, 113 – 115. — how used, 207. — as active, 207. N. 4, 5. — as passive, 207. N. 6, 7.  
Moods, 74. 2. — terminations and connecting vowels of, 84 – 90. — how used, 213 – 221.

Movable, see Consonants.

Monosyllables, 16. 2.

N.

- National Appellatives, 127. 3.  
Negative, Particles, 224. — formulas, 224. N. 1, 2, 3. — two negatives, 225.  
Neuter, 30. 2. — has three cases alike, 30. N. 1. — adjectives with the article, 138. 2. — plural with a sing. verb, 157. 2. — adjective in the predicate, 160. N. 1, 2.  
Nominative, 30. 4. — sing. of the third declension, 36. — how used, 157. — for the voc., 157. N. 11. — without a verb, 230. 1.  
Noun, 30. — indeclinable, 45. — anomalous, 46. — defective, 47.  
Numbers, 29. 3. — commutation of, 137. N. 6, 7, 8 : 157. N. 4.  
Numerals, Marks of, 1. N. 3, 5, 6. — cardinal, 60. — ordinal, 61. — substantives, adjectives, and adverbs, 62.

O.

- Object, 162. — immediate, 163.  
Optative, 74. 2. — terminations and connecting vowels of, 87. — periphrastic perf., 87. N. 1. — perf. pass., 91. 3, 5. — of verbs in *μι*, 117. 5, 6.

- of verbs in *μι*, 117. N. 7.  
— how used, 216 : 217. — after particles, 216. 1. — after interrogative and relative words, 216. 2. — after the past tenses, 216. 3, 4. — after the present or future, 216. N. 1, 2. — expresses a wish, 217. 1, N. 1. — in independent propositions, 217. 2. — for the ind., 217. 3. — for the imperat., 217. 4.

Oxytone, 19. 2.

P.

- Palatals, 6. — before linguals, 7. — before *μ* and *σ*, 9.  
Parenthesis, Marks of, 27.  
Participle, formation of, 90. — of verbs in *μι*, 117. 10, 11. — with the article, 140. 3, N. 3. — followed by the case of its verb, 162. 2. — how used, 222. — with verbs signifying *to know*, &c. 222. 2, N. 1. — *to endure*, &c. 222. 3. — with *διαγιγνομαι*, &c. τ. λ. 222. 4. — with *ἔχω*, &c. τ. λ. 222. N. 2. — fut., 222. 5. — pres., 222. N. 3. — with adverbs, 222. N. 4. — with *ἄν*, 222. 6.  
Parts of Speech, declinable, 29. 1. — indeclinable, 29. 2.  
Passive Voice, 74. 1. — tenses of, 106 – 112. — how used, 206. — subject of, 206. 1, 2. N. 1. — retains the latter case, 206. 3. — as middle, 206. N. 2.  
Patronymics, 127. 1.  
Penult, 16. 3.  
Perfect, 74. 3. — augment of, 76. — syncopated, 91. N. 6, 7, 8, 9. — formation of, 98 : 99 : 107 : 113. — how used,

209. 2. — as pres., 209. N. 4. — expresses a customary action, 209. N. 5. — for the fut., 209. N. 6. — imperat., 209. N. 7, 8.
- Period, 27.
- Perispomenon, 19. 3.
- Person, 74. 4.
- Personal Pronoun, 64. — dialects of, 64. N. 2. — how used, 143 : 144. — of the third person, 143. N. 1, 2. — repeated, 143. N. 3. — *ἐμοῦ* and *μοῦ*, 143. N. 4.
- Pluperfect, 74. 3. — augment of, 77. — in *εἰα*, 85. N. 4. — passive, 91. 1. — syncopated, 91. N. 6, 7, 8. — formation of, 100 : 101 : 108 : 113. — how used, 209. 4. — as imperf. 209. N. 4, 9. — as aor., 209. N. 9.
- Polysyllables, 16. 2.
- Possessive Pronoun, 67. — dialects of, 67. N. 1. — how used, 146. — used objectively, 146. N. 1. — third pers. of, 146. N. 2, 3.
- Predicate, 156 : 160. — noun in, 160. 2, 3.
- Preposition, 29. 2. — how used, 226 : 227. — primitive, 226. 1. — after the noun, 226. N. 1. — for *εἰμι*, 226. N. 2. — separated by tmesis, 226. N. 3, 4, 5. — in composition, 135. 3, N. 6, 7, 8. — with acc., 172. — with gen., 194. — with dat., 203.
- Present, 74. 3. — formation of, 94 - 96. — simple or original, 96. — how used, 209. 1. — for the aor., 209. N. 1. — for the perf., 209. N. 2. — for the fut., 209. N. 3.
- Primary or Leading Tenses, 74. 3. — terminations of, 84. 1.
- Privative *α*, 135. 4.
- Pronominal Adjectives, 73.
- Pronoun, 64 - 72. — how used, 143 - 155.
- Pronunciation, 28. — Modern Greek, 28. 2.
- Proparoxytone, 19. 2.
- Protasis, 213. R.
- Punctuation Marks, 27.
- Pure Syllable, 16. 4.
- Q.
- Quantity, 17 : 18. — of *α*, *ι*, *υ*, 17. N. 3. — Marks of, 2 : 27 : — of the first declension, 31. N. 1. — of the second declension, 33. N. 2. — of the third declension, 35. N. 1 : 36. N. 5.
- R.
- Reciprocal Pronoun, 72. — how used, 155. — for the reflexive, 155. N.
- Reduplication, 76. 1. — of the 2 aor., 78. N. 2. — Attic, 81.
- Reflexive Pronoun, 66. — dialects of, 66. N. 4, 5. — how used, 145. — of the third person, 145. N. 1. — for the reciprocal, 145. N. 2.
- Relative Pronoun, 71. — dialects of, 71. N. 1. — how used, 150 - 154. — referring to two or more nouns, 150. 2. — referring to a collective noun, 150. 3. — before its antecedent, 150. 4 : 151. 3. — refers to an omitted antecedent, 150. 5. — refers to a possessive pronoun, 150. N. 7. — attracted, 151. 1. — attracts its antecedent, 151. 2. — as demonstrative, 152.



- as interrogative, 153. — for *iva*, 154. — verb of, 157. N. 6.
- Relative Adverb**, 123. — before its antecedent, 150. N. 6. — attracted, 151. N. 2. — attracts its antecedent, 151. N. 3. — as demonstrative, 152. N. 2.
- Root**, of nouns of the third declension, 36. R. 1. — of verbs and tenses, 83.
- Rough Consonants**, 5. 3. — in two successive syllables, 14. 3, N. 2, 3, 4. — not doubled, 14. 4.
- S.**
- San or Sampi**, 1. N. 3.
- Secondary or Historical Tenses**, 74. 3. — terminations of, 84. 2.
- Second Declension**, endings of, 33. 1. — gender of, 33. 2. — quantity of, 33. N. 2. — accent of, 33. N. 3. — dialects of, 33. N. 4. — contracts of, 34.
- Smooth Breathing**, see **Breathings**.
- Smooth Consonants**, 5. 3. — before the rough breathing, 14. 1, 2.
- Subject**, 156 - 159. — of a finite verb, 157. — omitted, 157. N. 8. — of the inf., 158. — of impersonal verbs, 159. N. 1, 2.
- Subjunctive**, 74. 2. — terminations and connecting vowels of, 86. — periphrastic perf., 86. N. 1. — perf. pass., 91. 3, 4. — of verbs in  $\mu$ , 117. 4, N. 4. — how used, 214 : 215. — after particles, 214. 2. — after interrogative and relative words, 214. 2, 4. — after pres. or fut., 214. 3. — after past tenses, 214. N. 1. — in exhortations, 215. — for the fut. ind., 215. N. 3. — in prohibitions, 215. 5.
- Substantive**, 30. 1. — derivation of, 127 - 129. — in apposition, 136. — as an adjective, 136. N. 3.
- Syllables**, 16.
- Syncope**, 26. 1.
- Synecdochical**, see **Accusative**.
- Synecphonesis or Synizesis**, 23. N. 2.
- Syntax**, 136 - 232.
- T.**
- Tenses**, 74. 3. — root of, 83. 2. — terminations of, 84. — how used, 209 - 212.
- Thesis**, 233. 2.
- Third Declension**, endings of, 35. 1. — gender of, 35. 2. — quantity of, 35. N. 1. — accent of, 35. N. 2. — dialects of, 35. N. 3. — formation of the cases of, 36 - 39. — syn-copated nouns of, 40. — contracts of, 42 - 44.
- Tmesis**, 226. N. 3, 4, 5.
- Trochaic Verse**, 237 - 239.
- V.**
- Vau**, 1. N. 3.
- Verbal Roots and Terminations**, 83 - 92.
- Verb**, 74 - 118. — accent of, 93. — division of, 94. 2. — penult of pure, 95. — contract, 116. — in  $\mu$ , 117. — anomalous, 118. — subject of a finite, 157. — transitive and intransitive, 205. 1. — causative, 205. 2. — passive, 206. — middle, 207. — deponent, 208.



Verse, final syllable of, 236.

Versification, 233 - 255.

Vocative, 30. 4. — of the first declension, 31. 4. — of the third declension, 38. — how used, 204.

Voices, 74. 1. — how used, 205 - 208.

Vowels, 1. 2: 2. — doubtful, 2.

N. 1, R. — commutation of,

2. N. 3. — short, before a mute and liquid, 17. 3. — long made short and *vice versa*, 18. — connecting, 85. 1.

Z.

Zeugma, 231.

## ABBREVIATIONS.

αι	αι	ὅτι	ἐπι	θ	σθ
ἀπο	ἀπο	ἐξ	ἐξ	θ	σθαι
αν	αν	δ	ευ	ω	σσ
γδ	γὰρ	ω	ην	ς	στ
γ	γγ	η } ε }	και	χ	σχ
γρ	γεν	ε }		η	ται
ζ	γρ	λλ	λλ	ζω	ταν
ζ	δε	μρ	μεν	τ	την
δι	δι	θ	ος	τ	της
δια	δια	ς	ου	τ	το
ει }	ει	ωει	περι	τ	του
ει }		ρα	ρα	τ	των
εκ	εκ	ρ	ρι	ω	υν
εν	εν	ρ	ρο	ωπο	υπο

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ous powers and various beauties of this accomplished general and statesman, and philosopher, and author. A portion of the Sicilian expedition has been chosen, and that we think with judgment, from Thucydides. A single long extract from Herodotus, and a part of the superb funeral oration of Lysias, complete the prose selections, which we have no hesitation in pronouncing, as vastly superior to the collection in Jacob's, or any other Greek reader we have seen. In the omission of Plutarch, we agree generally with Mr. Felton. In his preference of the *Anabasis* and *Hellenica* to the mere *Cyropædia*, we are quite with him. We prefer his passage of Thucydides to those in common use, the Plague and the Speech of Pericles, which are too difficult for any youthful readers; and we greatly applaud his admission of a specimen of Greek oratory to this goodly array of sages and historians.

It is, however, in his poetical selections, that Professor Felton has differed the most widely from former selectors, and done himself most honor in the difference. He has here shown that he is not a mere book-worm, a decliner of nouns and conjugator of verbs, but a man of taste and fancy, of a spirit thoroughly imbued with the *spirit* of old classic poetry—who, if he has neither “steeped his lips in the fountain of the horse, nor slumbered on the twain-topped Parnassus,” has, at least, bathed his soul in the rich streams that have flowed thence, and risen from his bath full of high tastes and glorious sentiments, and keen appreciations of all beauty caught from the godlike contact.

He commences with a selection from the *Odyssey*—Ulysses and Polyphemus—a beautiful one, it is true; but why from the *Odyssey*, Professor Felton? Why not from the great glowing *Illiad*, so singularly set aside by all compilers of Greek Readers? Then we have some sweet odes of Anacreon and Sappho's *Venus*; then that most lovely lyric of all ages, the *Danæ* and *Perseus* of Simonides, the untranslated, untranslatable, though hundreds have tried their hands at it; and then the magnificent war-song of Callistratus, “In a myrtle branch my sword will I bear.” After these, we have a long extract from the *Hecuba* of Euripides, the noblest, in our estimation, of all his lyrics, with the one exception of that in the *Iphigenia at Aulis*, which we wish he could have found room to insert; another from the *Orestes* of the same author, highly character-



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ONE little volume which finds its way into the list at the head of this article, may perhaps be specially singled out, as it does not fall into the same class with the rest. This is Felton's *Greek Reader*, which is one of the best and completest school books we have ever seen, containing in one short volume a course of reading, in prose and verse, from *Æsop* and *Anacreon*, to *Thucydides* and *Aristophanes*. Like the editions we have just described, it is illustrated by notes and historical explanations, and concludes with a *Lexicon* of all the words, so that the student may use it with no other book but his grammar. It resembles the collection of Professor Dalzell, being at the same time more condensed in form. We recommend it to the consideration of our own school authorities, only counselling them to take advice with Prof. Felton himself, and re-print it honestly, if they re-print it at all.—*London Examiner*.



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Yours truly,

M. STURGES,

Prof. of Languages Hanover College, Indiana.

Louisville, July 10th.

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NEW HAVEN, April 7th, 1841.

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Dear Sir:—You did me yesterday the favor to leave with me, for examination, the Homeric Lexicon of Crusius, and your translation of the same, which you stated to be only the first copy and to need revision before it should be put to the press. As far as time allowed me, I examined Crusius, selecting such words, as, owing to their importance or their difficulty, would test the manner in which he has executed his task. So far as I am able to judge, he has made a good school Lexicon, fitted for practical purposes;—on the one hand, possessing that brevity which a school Lexicon needs; and on the other, entering into the interpretation of all the difficult places in the Homeric poems, and when the best scholars differ in their explanations of a passage, not omitting any explanation which is at all tenable. I think, therefore, that it will be useful and desirable to bring this Lexicon before the American public, and that the bookseller who should undertake it, would probably meet with encouraging sales in many of our Colleges and higher schools.

I have examined your translation of the preface and of parts of the Lexicon in the letters A and E, and think it fortunate that this task is undertaken by one who seems to have so good a knowledge of German, and to have the power of putting the German into appropriate English.

In conclusion, I express the hope that you will go forward and print this work. If any should object to a Lexicon for a particular author, they should recollect that there is no accessible Lexicon from which our young students can draw sure and full information about the words in Homer; and the Epic style being as distinct from that of Attic prose, or even of Attic poetry, as the style of Chaucer from that of our time, certainly has some good claim to be treated as a separate dialect. With this Lexicon and the simple text, the student may supersede the use of commentaries. In the *Odyssey*, which we now study in this College, such a Lexicon would be particularly valuable, because there is no commentary with which the student can provide himself.

I am, Dear Sir, truly Yours,

THEODORE D. WOOLSEY.



PROF. SMITH,

CAMBRIDGE, April 10th, 1841.

Dear Sir:—I have examined your manuscript translation of the Homeric Lexicon by Crusius, with as much attention as the short time I have had it in my hands allowed. The original work was an invaluable contribution to the resources of classical students who were acquainted with the German language. Mr. Crusius is distinguished for his philosophical attainments, and particularly for his profound knowledge of the Homeric poetry, as his elaborate edition of the Odyssey, published in 1837-39, abundantly manifests.

Your translation of the Homeric Lexicon, I am confident, will be a most acceptable work to the classical scholars of the United States. It will render very important aid, both to teachers and pupils, in the study of these great poems which have exercised so wonderful an influence upon the minds and hearts of men, and which continue to form the tastes and warm the imaginations of the young in the present age as they did in Athens twenty-five centuries ago.

I have compared as many articles as the time permitted, with the original, and I do not hesitate to say, that in my opinion you have been singularly successful in translating the German into felicitous English. You will certainly be entitled to the thanks of the literary public for having accomplished so well a most difficult and laborious as well as important undertaking.

I hope your work will be published in such a form as its high character deserves. There is no doubt in my mind that it will at once take its place among the most useful and distinguished classical works that have appeared in the United States.

With great respect, Yours,

C. C. FELTON.

I fully agree with Prof. Felton's opinion of the merits of the Homeric Lexicon of Crusius, and of the importance of the publication of Prof. Smith's translation to the American student of Homer.

E. A. SOPHOCLES.

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